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THE
MODERN CRUSADE;
OR THE
PRESENT RUSSIAN WAR:

Its Cause, its Termination, and its Results:

VIEWED IN
CONNECTION WITH SCRIPTURE PROPHECY.

BY REV. WILLIAM WILSON,
WESLEYAN MISSIONARY.

“ Thus saith the Lord God : ART thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days MANY years, that I would bring thee against them ? ” — Ezekiel chap. 38, v. 17.

B O S T O N :

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P R E F A C E .

FOUR weeks ago, the author had not the most distant idea of writing a line on the subject of the Russian war, that would ever meet the public eye.

On the 13th of last month, April, he delivered a lecture on the subject in the Wesleyan Chapel, Milton ; which lecture he was afterwards requested to publish.

In preparing notes for his lecture, he was for some time at a loss to determine upon any portion of Holy Scripture that seemed directly to bear upon the present portentous events in the East, as all the disquisitions on the prophecies that he had seen failed to satisfy his mind as to their application in the present instance ; and for some time he feared his lecture would prove a failure.

In his anxiety, his attention was directed to the prophecy concerning "Gog," recorded in the 38th and 39th chapters of the Prophet Ezekiel ; when, after a careful examination of the whole passage, he saw so many striking coincidents between the prophecy and the events of the day that he was often overpowered with astonishment.

In the conflict, on the one hand, are "Meshech" and "Tubal," or, as the Septuagint reads, "*Rosh*," "*Meshech*," and "*Tubal*," which can be no other than *Russia*, *Muscovy*, and *Tobolsk*. On the other hand are "Persia," "Ethiopia," "Lybia," "Gomer," and "Togarmah of the north quarters ;" which seems clearly to represent, Turkey in Asia, Egypt, North Africa, Western Europe, and Turkey in Europe.

The land invaded by Gog has so many particulars mentioned, that it seems scarcely possible to apply the text to any other country on earth than Turkey ; while "Gog," the invader, is said to come "from *his place* out of the *north parts*."

The deception attempted by "Gog," is noticed

by the Prophet in these words : “ And thou shalt think an evil thought, verse 10 ; ” margin, “ conceive a mischievous purpose ; ” which astonishingly depicts the duplicity under which the Emperor Nicholas has acted.

The armies of “ Gog,” are said to be “ like a cloud.” Russia has the largest army of any nation upon earth.

“ Gog ” shall be defeated by “ an overflowing rain,” “ and great hailstones, fire, and brimstone.” What a representation of the instruments of destruction which modern science has invented !

The place of overthrow is said to be in “ the Valley of the Passengers, on the east of the Sea ; ” which, when all the particulars mentioned by the Prophet are considered, it would be difficult to apply to any other place except the “ *Gai*,” or extensive *rising ground*, between the Carpathian and Oural mountains in the south of Russia.

The future of “ Gog ” is named ; “ I will turn thee back, and leave but the sixth part of thee.” Chap. 39, v. 2.

Russia has made large conquests from five nations, and her own proper territory is the sixth.

The author pretends to no prophetic knowledge on his own part; that he utterly abominates: but he respectfully submits what he thinks is a plain exposition of the sacred text; while the events of the war, so far, have all gone to prove the accuracy of his criticisms.

As to his object, he aims at doing an humble share in his heavenly Master's work; and if the following exposition should prove correct, then it will indeed be a triumph for Christianity that a chain of prophecies, delivered twenty-five centuries ago, are in our own day, and to our own knowledge, being fulfilled in all their detail.

The following pages were compiled from the notes prepared for his lecture, which he now submits to the candid consideration of a discerning public.

YARMOUTH, NOVA SCOTIA, MAY 10, 1854.

P. S. A very great and unexpected delay has taken place in the publication of this work.

The intention was to publish it at the Wesleyan Book Room, New York; but a reply from that establishment dated May 30th was received, in which the publication was declined, in consequence of the pressure of business.

The author was then advised to publish in Halifax, Nova Scotia, to which place he sent his manuscript early in June, where it remained until August; when, finding the work was not yet in press, he ordered back his manuscript, and determined to publish in the United States.

WILLIAM WILSON.

YARMOUTH, NOVA SCOTIA, SEPT. 1, 1853.

The following is a list of the names of the
 persons who have been appointed to the
 various offices of the Board of Education
 for the year 1848. The names are given
 in alphabetical order, and the offices to
 which they are appointed are indicated by
 the letters in parentheses. The names of
 the persons who have been appointed to
 the offices of the Board of Education for
 the year 1848 are as follows:

A. B. C. ()
 D. E. F. ()
 G. H. I. ()
 J. K. L. ()
 M. N. O. ()
 P. Q. R. ()
 S. T. U. ()
 V. W. X. ()
 Y. Z. ()

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THE MODERN CRUSADE.

INTRODUCTION.

GREAT efforts have been employed during the last half century for the diffusion of knowledge ; and in many instances those efforts have been successful to an extent that has utterly astonished the most sanguine. Steam has brought distant nations into proximity ; intelligence is now communicated with the rapidity of lightning ; unknown regions have been explored ; the truth of Biblical history has been demonstrated by the discovered monuments of antiquity among the ruins of Nineveh ; philosophy, philology, science, and general literature have mightily expanded and elevated the human mind ; and the church, while it has not done what it ought to have

done, yet it also has done much within the same period ; it has given the Bible to the children of men in one hundred and fifty languages ; it has established missions in every region of the earth ; the faithful and constant preaching of " Christ crucified," with the religious training of the young, has had an obvious effect upon the present generation. And as the results : in Christian countries, evangelical sentiments have powerfully prevailed and extended ; in many nations in the far east, idolatry has become antiquated ; Mohammedanism is paralyzed, so that it no longer presents that terrible front to Christianity that it formerly did ; the crescent and the " great red dragon " are both rapidly retiring before the standard of our Immanuel : nevertheless his standard-bearers and his armies have yet to contend with two great opposing powers, both bearing the Christian name, while anti-christian both in doctrine and in practice : one is Papal Rome, and the other is the corrupt Greek Church, as established in the Russian Empire.

The destruction of all error, and the subjugation of all nations to the sceptre of truth and righteousness, are the grand objects contemplated, and the end to be ultimately achieved by preaching the Gospel.

The trials and the triumphs of the church were frequent themes of prophetic revelation, and Christian writers of modern times have given immense interest to the prophecies of old by their learned disquisitions thereon : inasmuch as they have shewn that many of those prophecies have been already fulfilled ; that others are fulfilling in our own day ; which circumstance, while it proves the truth of the divine records, also gives presumptive evidence that all other prophecies by the same inspired men shall be fulfilled in their proper time, and that all the purposes of Jehovah in reference to the universal extension of the Redeemer's kingdom, shall be fully accomplished.

The rise, characteristics, and downfall of both the Papacy and of Mohammedanism were foretold by the Prophets ; and Scripture expositors have done great service to

the cause of truth, by their references to certain historical facts, as the accomplishment of prophecy ; and by the proofs they have given, that the predictions could be applied to no other event, or chain of events, than those which were selected.

Writers on the prophecies have mostly directed their investigations to the affairs of the Western Church or the Papacy ; the corruptions and persecuting character of which they have shewn were foretold by the Prophets ; but few of them have written much concerning the Eastern, or the Greek Church ; which, while not so numerous as the Church of Rome, is but little less corrupt.

It is certain that the Latin and Greek Churches are both anti-christian, and both must be radically changed or entirely destroyed, ere pure Christianity shall universally prevail, or the "earth shall be full of the knowledge of the Lord, as the waters cover the sea."

The most corrupt portion of the Greek Church is in Russia, where the Autocrat is the acknowledged head ; and where the

teeming millions of her population are as subservient to the will of that despot in religious, as well as in political matters, as were the nations of the West to the will of the Pope during the dark ages.

Whatever affects Russia as a nation will certainly affect the Greek Church as established in her domains; and, to a great extent, determine its future character and destiny.

If the rise and fall of the empires of antiquity were the subject of prophecy, because of their connection with the church, and the present state of the European nations of the West, are described also in the sacred writings for the same reason, it might be expected that some prophetic representation will likewise be found there of the mighty empire of the North, which has under its direct control one-fifteenth of the inhabitants of our globe, and that constantly exerts all its mighty power in antagonism to the spread of religious knowledge, and to every means that may be employed for the conversion of the world.

We think Russia is spoken of in the Bible, and that various minutiae connected with the present impending war with that country are described by the Prophet Ezekiel.

We select the thirty-eighth, and part of the thirty-ninth chapters of that Prophet's writings, as the basis of our remarks.

Before presenting our views to the reader we would observe :

1. That the theme of prophecy recorded in these two chapters is perfectly isolated ; that there is no prophecy anywhere else concerning "*Gog or Magog*:" or any reference thereto, except in Rev. 20 : 8 ; and possibly, also, in Rev. chap. 16 : 11, 16.

And although, as to time, the matters predicted in these chapters are coeval with other events elsewhere predicted in the Book of God, yet are they a *distinct series* of events, which, to be understood, must be considered in the abstract.

2. The word "Israel," as it occurs in this prophecy, must not be restricted in its meaning to the Land of Judea.

If the word "Israel" mean *only* the Land

of Judea, what can we understand from chap. 38 : v. 15, 16 ? — “ And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army : And thou shalt come up against my people of Israel as a cloud to cover the land.”

Where are the “ people of Israel ” now ? Are they not scattered over all nations ? And what are we to understand by a “ *great company* and a *mighty army*,” coming “ against ” a people that have no place among the nations ?

There is, indeed, an extended plain in the land of Palestine, called, or rather was called, the “ Valley of Jezreel,” which is said to be thirty miles long and twenty miles wide, and which is situated on the “ *east* ” of the Mediterranean Sea. It was in this valley “ Barak ” discomfited Sisera ; here King Josiah fell fighting with Pharaoh-nechoh ; on this plain the Assyrians, and the Persians of old, and in modern times, Saracens, the Mamelukes, the Arabs, the

Turks, and Christian armies, have been encamped: yet, does it not appear to be "*the Valley of the Passengers*" mentioned chap. 39: v. 11, where the "mighty army of Gog" shall be overthrown. That valley must be sought for elsewhere.

As this prophecy refers to events that shall take place "in the latter years;" and shall "be in the latter days," v. 16: it cannot be doing violence to the text, or in any way be contrary to the usual method of interpretation of the prophetic writings, to understand the word "Israel" here, as it often is to be understood, under the Gospel dispensation, not as referring exclusively to the Jews, but as including the whole Christian church, or what the Apostle calls the "Israel of God."

If this be granted, then, will the "land of Israel," verse 18, mean the land of Christians, or Christian lands; and the "mountains of Israel," chap. 34: 4, mean the "mountains of Christendom," and the "Valley of the Passengers," where the final conflict shall take place, will be found in a Gentile country.

Commentators seem to have failed in their exposition of this prophecy, because they have generally restricted the word "Israel" to the land of Judea.

The learned Bishop Newton, whose "Dissertations on the Prophecies" are such an invaluable treasure, applies this prophecy to "the Turk," who, he says, "is of Scythian extraction. He cometh forth from his place out of the north parts, v. 15. He shall come up against the people of Israel in the latter days, v. 16. After this return from captivity, v. 8. He too shall encamp upon the mountains of Israel, chap. 39 : 2. He shall also fall upon the mountains of Israel, and all the people that is with him, v. 4. There the divine judgment shall overtake him, chap. 38 : 22, 23, and God shall be magnified *and* sanctified in the eyes of many nations."

With all deference to his Lordship, we might ask, what can we understand by "the Turk" invading the "land of Israel," when that land is already under his dominion? With whom is the Turk to fight, and by

what power is he to be overthrown? If "the Turk" be the invader, it will be very difficult to answer these questions in a satisfactory manner.

The exposition given by Bagster, in his Philological note on chap. 38 : 16, is equally unsatisfactory.

He says : "It is supposed that its fulfilment will be posterior to the conversion of the Jews and their restoration to their own land ; and that the Turks, Tartars, or Scythians, from the northern parts of Asia, perhaps uniting with the inhabitants of some more southern regions, will make war upon the Jews, and be cut off in the manner here predicted."

It may strike the reader as very improbable, that after the Jews are converted, and restored to their own land, God should permit such an army as the army of "Gog" is represented to be, to enter their land, and slaughter them upon their own mountains ; nor is there the least reason to suppose that the Jews will ever become a nation of such military power as to be able to resist and

utterly overthrow the "mighty army" which "Gog" shall bring "from his place out of the north parts."

Such, however, are the popular explanations usually given of this important prophecy.

Without adopting any particular theory, we venture to state, that in this prophecy there is represented,

1. A powerful nation of invaders.
2. A description of the invaded country.
3. The reason or ground of invasion.
4. The opposing parties.
5. The conflict.
6. The overthrow.

These subjects we now purpose to bring under the consideration of the reader.

CHAPTER I.

THE INVADERS.

Gog — Meshech — Tubal — Rosh — Geographical Situation.

EZEKIEL, chap. 38 : v. 1. “ And the word of the Lord came unto me, saying,

Verse 2, “ Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him.

Verse 3, “ And say, thus saith the Lord God : Behold, I *am* against thee, O Gog, the chief prince of Meshech and Tubal.

Verse 4, “ And I will turn thee back, and put hooks in thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armor, even a great company *with* bucklers and shields, all of them handling swords.”

A similar sentence is found, chap. 39 : 1. “ Therefore, son of man, prophesy against

Gog, and say, Thus saith the Lord God: Behold, I *am* against thee, O Gog, the chief prince of Meshech and Tubal.

Verse 2, "And I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel.

Verse 3, "And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand.

Verse 4, "Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that *is* with thee: I will give thee unto the ravenous birds of every sort, and *to* the beasts of the field to be devoured.

Verse 5, "Thou shalt fall upon the open field; for I have spoken *it*, saith the Lord God.

Verse 6, "And I will send fire on Magog, and among them that dwell carelessly in the isles; and they shall know that I *am* the Lord.

Verse 7, "So will I make my holy name known in the midst of my people Israel;

and I will not *let them* pollute my holy name any more : and the heathen shall know that *I am* the Lord, the Holy One of Israel."

In the above texts, it is evident "Gog" is a prince or sovereign, and that "Magog," "Meshech," and "Tubal" are names of countries ; and that "Gog" and his army are the invaders.

Our first inquiry is,—Who is "Gog?" and what countries are intended by "Magog," "Meshech," and "Tubal?"

1. "Magog" was the second son of Japheth. His name occurs Gen. 10 : 2, and again, 1 Chron. chap. 1, v. 5.

Joseph says : "Magog founded those that from him were *Magogites*, but who are by the Greeks called Scythians."

Here it is plain that the "land of Magog" was the same as Scythia ; and the Scythia of the ancients is the Tartary of our present Geography.

The inhabitants of Tartary were formerly called "*Mogli*," from "Magog" ; and in that country there are provinces that still bear the names, "*Lug*," "*Mongig*," "*Mongolia*,"

“*Mongogia*,” “*Cangigu*,” and “*Mogul*,” all derived from “*Magog*.”

“*Gog*,” the prince, is of the “land of *Magog*,” that is, he is of Tartar origin.

2. “*Gog*” is called “the chief prince of *Meshech*.”

Meshech was the sixth son of *Japheth*, and the brother of *Magog*. Gen. 10 : 2.

Josephus tells us, “The *Moscheni* were founded by *Mosoch*, (or *Meshech*), “now they are *Cappadocians*. There is also a mark of their ancient denomination still to be shewed ; for there is even now among them a city called *Mazjaca*, which may inform them that are able to understand, that so was the entire nation once called.”

The descendants of *Meshech*,” or as *Josephus* reads it, “*Mosoch*,” settled in the north-eastern angle of *Asia Minor*, and to the south of *Mount Caucasus* : the country now called “*Georgia*.”

In this country is a range of mountains formerly called “*Montes Moschi*,” near which dwelt a race of people called “*Moschi*” or “*Moschisi*.”

A portion of this tribe of "Moschi" afterwards emigrated north; and founded the Russian nation: which from "Meshech" or "Mosoch," was called "*Moscovy*." Hence also is derived "*Moscow*."

"Gog" then is of Tartar origin, and he is prince of *Moscovy*.

3. He is also prince of "Tubal."

"Tubal" was the fifth son of Japheth. Gen. 10 : 2.

The descendants of "Tubal," according to Josephus, were called "Thobelites." "Meshech" and "Tubal" are usually mentioned together, from which it is concluded that they inhabited countries joining each other. A tract of land a little to the west of the "Montes Moschi," and bordering on the Black Sea, is said to have been the first settlement of "Tubal."

Some of the Tubalites emigrated north, and from "Tubal" is derived *Tobolsk*, and *Tobolskie* in Siberia.

The Septuagint version of chap. 38 : v. 2, for, "the chief prince of Meshech and Tubal": reads, "the chief prince of *Rosh*,

Meshech, and Tubal." The same reading also occurs chap. 39 : v. 1.

This reading is of very great importance, inasmuch as it introduces another tribe ; the ancient "*Rosh*," or "*Rossi*;" and thereby fixes the sense of the whole passage.

The River Araxes, which discharges its waters into the Caspian Sea, near the fortieth degree of north latitude, was called by the ancients "*Rosh*;" by which name according to Bochart it is still known to the Arabs. The country near the river was also called "*Rosh*;" and the people inhabiting the country "*Rhossi*." From this the name "*Russia*" is said to have been derived.

From these remarks it is plain, "*Gog*" is of Scythian origin, or of the land of "*Magog*;" he is prince of "*Rosh*" or Russia, of "*Meshech*" or "*Moscovy*," and of "*Tubal*" or "*Tobolsk*." "*Gog*" is therefore the Emperor of Russia.

The Scythians or Tartars have been always a warlike people ; and certain tribes of them are mentioned by Herodotus, as inhabiting the countries between the rivers "*Bo-*

rysthenes," and the "Tanais," that is, the Dnieper and the Don.

Strabo and Tacitus mention a tribe in that district called "Roxolani," and afterwards "Ros," as highly distinguished among the Sarmatian tribes.

Six hundred and sixty-three years before Christ, and near the time of King Josiah, a tribe of Scythians invaded both Syria and Palestine; and in the latter country they seized upon the city of Bethshan, in the tribe of "Manasseh," which was in consequence afterwards called "Cythopolis," or the City of the Scythians.

Dean Prideaux informs us that these invaders came from the parts about the "*Palus Meotis*," and passed round Mount Caucasus.

The "Palus Meotis" of the ancients is the Sea of Azof; it was then some of the "Ros" tribes, that invaded Palestine at the period just named.

The tribes of the "Mosocheni," "Tubal," and "Ros" or "Rhossi," began to wander north; and as Rome declined, these wandering tribes began to rise into national existence.

From the neighborhood of the Caucasian mountains, they settled first on the banks of the Don and the Dnieper ; but afterwards they journeyed farther north ; and, still retaining their original names, they gave those names to the countries where they took up their final abode : Hence we have “ *Moscovy*,” “ *Russia*,” and “ *Tobolsk*.”

Tobolsk did not indeed formerly belong to Russia, for the Oural mountains was her eastern boundary ; and south, she was bounded by the kingdom of Astrachan, in about the forty-eighth of north latitude.

During the latter part of the sixteenth century, a Cossack named Yermak, passed the Oural mountains and discovered Siberia ; which submitted to the Russian arms in 1587 ; and was attached to the Russian dominions.

The sovereigns of Russia then assumed the title of “ Czar of Siberia,” which title they still retain.

The prophet says of “ Gog,” he is the “ chief prince of Tubal ” ; that is, “ *Tobolsk* ” or Siberia.

Russia continued to be heathen until near the close of the tenth century ; when the Czar Vladimir demanded the sister of the Greek Emperor Basilicus in marriage ; which was granted on the condition that he should embrace Christianity.

With this proposition Vladimir complied ; vast numbers of the people embraced Christianity likewise ; and on the same day with their sovereign twenty thousand Russians also were baptized.

Russia thus became Christianized by means of the Greek Church, and as a consequence, it embraced the ritual of that church ; and the Greek Church became the establishment of the empire.

Michael Syra, was appointed the first Metropolitan ; and for a time the Russian Church was subject to the See of Constantinople ; but it afterwards became an independent church, governed by its own Patriarchs and Bishops : who were said, like the hierarchy of Rome, to be almost independent of the civil power.

The Patriarch of Moscow was formerly almost equal in power with the Czar.

This power was however wrested from the Patriarch, by Peter the Great; who suddenly presented himself before the Bishops who in the year 1702 had assembled to elect a new Patriarch; when he claimed supreme authority in church as in state, by his memorable declaration, "*I am your Patriarch.*"

Russia, although she continued to extend her borders, and caused her power to be sensibly felt, yet she had made but little progress in the arts and in civilization, until the days of Peter; who ascended the throne about the commencement of the last century.

Peter was a most extraordinary person. He travelled through Europe in disguise, and worked as a mechanic in ship-yards and rope-yards, at the forge, in saw-mills, at the manufactory of paper, wire-drawing, and other arts; by which he acquired an extensive knowledge of men and of things, all of which he reduced to practical purposes. He built, or rather founded the present capital, and after his own name called it "Petersburg": he introduced science, law, architecture, military discipline; formed a navy;—

in fact, he laid the foundation of the present greatness of the Russian empire.

Under the Czarina Catherine, Russia was greatly extended ; and she was the first sovereign who contemplated the expulsion of the Turks from Europe ; and the re-establishment of the Byzantine empire, or the occupation of Constantinople by Russian forces.

Thus has Russia continued to progress, until she has become by far the most extended empire, and one of the most powerful nations upon earth.

The Russian empire extends from the Arctic Ocean, to the confines of China south ; and from the Baltic Sea eastward, round the North Pole, to the British possessions in North America ; covering forty-five degrees of latitude, and two hundred of longitude ; it is the greatest *unbroken* empire that ever existed ; occupying nearly one-sixth of the habitable globe : it is forty-one times as large as France, and one hundred and thirty eight times as large as England : the sun never sets upon it, for before his rays have

left the shores of the Baltic, he has illuminated the same empire in the wilds of North America.

Such is the present empire of "Gog;" he is "the chief prince of "Rosh," or Russia; "Meshech," or Moscovy; and of "Tubal," or Tobolsk: and if any thing more were wanting to shew the identity, it is the geographical situation which is mentioned with such remarkable precision.

In chap. 38 : 15, it is said, "And thou shalt come from thy place out of the north parts; and in chap. 39 : 2: "And will cause thee to come up from the north parts;" where the margin reads, "*the sides of the north.*" יָרֵךְ "yarech" signifies an *extended line*. Gen. 49 : 13. "Zebulun shall dwell at the haven of the sea; and he *shall be* for a haven of ships; and his border, דִּירְכָתוֹ "we-yarchatho," his *extended side* shall be unto Zidon."

The portion of Zebulun in the promised land *extended* from the Sea of Tiberias to the Mediterranean, and was at least three times as long from east to west as from north to south.

Zebulun then had "an *extended north side*."

In chap. 38, "Togarmah," is said, to be "of the north quarters," and the word in the original is the same; but "border" in reference to Zebulun, and "north quarters" in reference to Togarmah, simply describe their relative situation; while "thou shalt come from thy place out of the north parts" is emphatical, and seems clearly to refer to his extended longitudinal possession in the north.

To this we may add, "Gog" means "flat," "a flat roof," or "*an extended flat*;" which is descriptive of Russia; for geographers tell us: "From Petersburg to Peking, one shall hardly meet with "a mountain on the road through Independent Tartary; and from Petersburg to the north part of France, by the road of Danzig, Hamburg, and Amsterdam, we do not perceive even the smallest hill."

The reader will now be prepared to admit, that "Gog" is Russia, and that she is the invading party.

CHAPTER II.

THE COUNTRY INVADED.

Time of the Invasion — Characteristics of the Country — “ A Land brought back from the Sword ” — “ Gathered of many Nations ” — “ Against the Mountains of Israel ” — “ Brought forth out of the Nations ” — “ Shall Dwell Safely ” — Geographical Situation.

THE invaded country is described chap. 38 : v. 8.

“ In the latter years thou shalt come into the land *that is* brought back from the sword, *and is* gathered out of many people, against the mountains of Israel, which have been always waste ; but it is brought forth out of the nations, and they shall dwell safely all of them.”

There is a remarkable parenthesis in this prophecy, which seems to have escaped the notice of critics generally, which circum-

stance has led to a very confused method of explaining the text.

It is certain the prophet was to "prophecy *against Gog*" and his land, and only *against "Gog,"* and therefore the denouncement of the divine indignation as mentioned in *this* prophecy, must be considered as applicable to "Gog" and to his country only.

"Persia," "Ethiopia," "Lybia," "Gomer," and "Togarmah," verses 5 and 6, are not included in the malediction. The part they are to take in this awful transaction is very different and opposite to the part "Gog" will take.

To make this plain I will put verses 5, 6, 7, and part of the 8th verse in a parenthesis.

Verse 3. "Thus saith the Lord God : Behold, I *am* against thee, O Gog, the chief prince of Meshech and Tubal :

4. And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armor, *even* a great company *with* bucklers and shields, all of them handling swords :

5. (Persia, Ethiopia, and Libya with them ; all of them with shield and helmet.

6. Gomer and all his bands ; the house of Togarmah of the north quarters, and all his bands : *and* many people with thee.

7. Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them.

8. After many days thou shalt be visited,) in the latter years thou shalt come into the land *that is* brought back from the sword, *and is* gathered out of many people, against the mountains of Israel, which have been always waste ; but it is brought forth out of the nations, and they shall dwell safely all of them."

By observing this parenthesis, which does not alter one word in the text, it will at once be seen that the invading party is " Gog ;" and the people upon whom he purposes to vent his wrath, are " Persia," " Ethiopia" and " Libya," " Gomer" and " Togarmah : " while the land he shall invade is

particularly characterized, which characteristics we shall examine.

The time of the invasion must however be first noticed. Of this we read verse 8,

“In the latter years thou shalt come :” and in verse 16 : “It shall be in the latter days, and I will bring thee against my land.”

These words shew that the prophecy had no reference to events that were transpiring at the time in which the prophet himself lived, but to times then long posterior. The above phrases as used by the prophets, always mean the Christian dispensation ; and it is under that dispensation that we are to look for the fulfilment in the “latter years,” or under the Christian dispensation we live ; and in the “latter days,” or at a late period of that dispensation, (eighteen centuries of these “latter years” having passed away,) surely then, to expect the accomplishment of what is here feretold even in our own day, is an idea that cannot be considered as very romantic.

Let us calmly examine the facts, with

which by recent events we have become familiar.

Of the country which Gog should invade several particulars are noticed by the prophet, to which we would now direct the attention of the reader.

First Characteristic. "Thou shalt come into the land *that is* brought back from the sword."

Many persons by this, understand the restoration of the Jews to their own country.

To this it may be replied : that while the restoration of the Jews is a prominent topic in the prophetic writings, yet this sentence cannot be so interpreted without straining it even to violence. For although the Jews were subdued by the "sword" of the Romans, and have suffered egregious wrongs in the countries of their dispersion, which wrongs are in many instances continued unto this day, yet, in no country are they *now* really slaves, and in many nations they enjoy equal privileges with other citizens ; it seems therefore scarcely admissible to call their restoration to Palestine, being

“brought back from the sword,” when no parallel text conveying a similar sense can be produced; and when the different phrases in the context are not in accordance with this exposition.

Captivity, or the subjection of one nation to another, may be, and generally is, a consequence of the sword; but if the nation or people so suffering, be restored to liberty, or to their political standing, they are not said to be “brought back from the sword;” but gaining their liberty, emancipation, restoration, or some synonymous term is usually employed to express such a change or state of things.

“A land brought back from the sword,” does not then mean a land or people who have themselves *suffered* under, or who have been subdued by the sword; but a people who themselves have *used* the *sword*; and who have subjected other nations by its power.

Of the Jews this is not true; for they never were an aggressive people; but conquest and oppression were the most prom-

inent features in the former history of the Turkish nation.

The ancestors of most nations of eminence, were the original possessors of the soil ; but it is otherwise with the Turks ; they are altogether an anomalous people, and intruders in the land they occupy. Barbarous in their origin, they took "the sword" and entered victoriously into the most enlightened kingdoms and provinces ; they subdued and subverted ancient dynasties ; and for generations they continued by "the sword" to extend their power ; until their "Sultan" established himself in the metropolis of the Grecian empire ; and acquired for himself his present proud position among European potentates.

The Turks like the Russians are of Scythian or Tartar origin. They were called *Turks* or "*Turkomans*," which signifies a "wanderer," and is derived from "Turkomania," a tract of land at the south-east extremity of the Caspian Sea, which was the country of their ancestors.

The Turks, or "Turkomans," were first

known in Europe in the seventh century, when Heraclius, the Greek emperor, took them into his service in his war with Persia ; where they distinguished themselves by their fidelity and bravery.

Until that time, their whole tribe had been heathen ; but by mixing with the Arabs and Saracens they were led to embrace the Mohammedan faith. The caliphs were pleased with the Turks, received them as their guards, and formed whole armies from their tribes ; by which they gradually acquired power, and soon they employed their power to the dethronement of the caliphs themselves ; and thus originated that system of rapine and blood for which their history became so famous, and on which basis the Ottoman empire was afterwards erected.

The Turks having become Mohammedans, were bound by their religion to make converts by the sword ; and were never wanting a pretext for invading the dominions of the Greek emperors, and for inflicting upon those they conquered all kinds of torment and death.

On the decline of the Saracen power in the eleventh century, the Turks invaded and took possession of Palestine, which with the exception of the time of the crusades, they have held ever since. They conquered Syria, Asia Minor, and Egypt; they extended their conquests south, to the Tigris and Euphrates, including the sites of Babylon, Nineveh, and Mesopotamia. In the middle of the fourteenth century, they entered Europe, took Constantinople in the year 1453, and therewith terminated the Eastern or Greek empire. Large conquests were made by them in Europe; Greece and Bulgaria, also the whole north shore of the Black Sea, to the Sea of Azof, including the principalities of Wallachia and Moldavia, fell into their hands; and for fifty years the Turks were the terror of all Europe, both by sea and by land.

In the year 1529, they appeared before Vienna, where they met their first defeat, and here their conquests ended.

From that time they have made no conquests, nor does conquest now enter into

their policy. The Turks have indeed obtained a national existence by the sword ; nor does there remain upon earth any that can *lawfully* lay claim to their vast possessions ; but they have now laid the sword by, and use it only defensively : they are “ *a land that is brought back from the sword.*”

Second Characteristic. “ Gathered out of many people.” Verse 8.

“ Gog ” was to come into “ a land gathered out of many people.”

Gathered out of many people is a phrase that has led many persons at once to conclude that the Jews are meant, who when they are restored will be “ gathered out of many nations.”

To this interpretation there is a great objection, as the sentence would thereby be both ungrammatical, and inexplicable ; for “ *gathered* ” does not belong to “ *Israel,* ” but to the noun “ *land.* ”

The Hebrew word מְקֻבְּצֶתָּהּ “ *mekuvbetzeth* ” is a *feminine* participle, and does not agree with “ *Israel,* ” which is *masculine*, and in *another sentence* ; but it agrees both in number and

gender, with the preceding noun אֶרֶץ "*eretz*," "*land*," which is a noun singular and in the "*feminine*" gender. It is not therefore "Israel," that is "gathered," but "a *land gathered* out of many people." Land is here a "*metonymy*," and is put for a nation ; and the phrase means : a nation that was not *one* people in its origin ; but was gathered, collected, and compounded of many people.

Of the Jews this was not true ; for they were eminently one people ; while the Turkish empire is composed of Europeans, Asiatics, and Africans ; of Turkomans, Greeks, Persians, Egyptians, Arabs, and many other tribes ; they are a motley compound ; they are "gathered out of many people."

Third Characteristic. "Against the mountains of Israel which have been always waste."

The proper meaning of the Hebrew particle אַל "*al*," is shewn in the Lexicons to be "*above*," "*upon*," "*over*," "*near*." It is from the verb אָלַח "*alhe*;" which means "to ascend," "mount up," "to go or come up" in almost any manner. The word is sometimes ren-

dered against, as Numbers 14 : 2 : And all the children of Israel murmured "*al*," against Moses, "*we-al*" and against Aaron." Here the sense is upon : The children of Israel cast the blame of their continuing in the wilderness, *upon* Moses, and *upon* Aaron.

The word "*al*," in verse 8th, if translated "*upon*" would remove all ambiguity, and make the text plain ; for certainly, the report does not say "Gog" is coming against the mountains of Israel ; but against "a land" or people who are "*upon*" "the mountains of Israel." "The mountains of Israel" are their locality ; and although the "mountains of Israel" are not properly theirs, for they were not of the race of Israel, yet those mountains are now their residence ; and the argument is not at all affected whether the "mountains of Israel" be applied to the land of Judea, or in a more extended sense, to the mountains of Christian lands ; for the Turks possess the mountains of ancient Israel ; they likewise possess those countries where Christianity was first embraced, and a portion of which continued

entirely Christian until the sixteenth century ; and moreover, one part of the empire, namely, Turkey in Europe, is, as to the great majority of the inhabitants, Christian to this day.

“ Which have been always waste.” לְחַרְבָּהּ תָּמִיד “Le-charbah” “*Tamid*” is literally, continually wasted by the sword.”

How remarkably descriptive is this of the countries that constitute the Turkish empire. The first battle upon record took place on the plain of Sodom, the site of which is now the “Dead Sea,” and within the Turkish dominions. Here also were fought the battles of Babylon, Persia, Greece and Rome ; likewise those of the European barbarians, the Tartars, Turks and Christians.

Turkey has been the theatre of sanguinary conflicts in all ages.

Fourth Characteristic. “ But it is brought forth out of the nations.”

This sentence is allied in meaning with the former “gathered out of many people.” Here they are said to be “brought forth” or born “of the nations.” It was not originally

a nation, but a tribe of "wanderers," who by craft and cruelty obtained power, subdued provinces and kingdoms; and each country as it felt the sword of these conquerors, gave to them their influence until they acquired a national existence, and formed themselves into an extensive empire.

Fifth Characteristic. "And they shall dwell safely all of them." This is a most remarkable sentence, and certainly means, that the providence of Almighty God will secure the empire. I am not aware that anything like this is said of any other nation under heaven.

It is necessary for the peace of the world that this anomalous nation should be preserved; and what is it that now sounds the clarions of war throughout the European continent? Is it not the "*independence of the Turkish empire?*" It is now an admitted point, that if any other people possessed Turkey than its present occupiers, the liberties of the world would be endangered.

Little did the cabinets of St. James and of Paris think, when they took their present

stand, that they were not only securing to the world great political and commercial interests, but were also fulfilling a great purpose of Jehovah, who has long since determined this point, and who has expressed his will in this matter in language very similar to their own: God has said "*they shall dwell safely, all of them;*" England and France have said: "*The integrity and independence of Turkey must be maintained.*"

Sixth Characteristic. The geographical situation of the invaded country is mentioned, verse 12: "That dwell in the midst of the land." The sea that washes the shores of Turkey for a great extent, is called the Mediterranean Sea, that is, the *Mid-land Sea*: here the people are said to "*dwell in the midst of the land.*"

The country that "Gog" or Russia shall invade, is thus said to be, a land or nation that is brought back from the sword; that has ceased to conquer; a land or nation composed of "many people;" a land or nation that has been "brought forth out of the nations;" a land or nation that "dwell

upon the mountains of Israel ;” and a land or people for whose *security* the *word of Jehovah is pledged* : “They shall dwell safely all of them.”

These characteristics are so remarkable, that while some of them may agree with the Jews or with some other nations, yet taken as a whole and in their connection, they can be applied to no other nation upon earth except Turkey.

Turkey, therefore, is the invaded country.

CHAPTER III.

REASON OF THE INVASION.

The Covert Design of Gog — Protectorate of the Greek Church
— Treaty of Kainardgi — Emperor Alexander — Speech of
the Earl of Shaftsbury — Persecuting Character of Russia
— Turkey — Emperor Nicholas.

VERSE 10. “ Thus saith the Lord God : It shall also come to pass *that* at the same time shall things come into thy mind, and thou shalt think an evil thought.

11. And thou shalt say, I will go up to the land of unwalled villages ; I will go to them that are at rest, that dwell safely, all of them dwelling without walls and having neither bars nor gates.

12. To take a spoil and to take a prey ; to turn thine hand upon the desolate places *that are now* inhabited, and upon the people that are gathered out of the nations which

have gotten cattle and goods, that dwell in the midst of the land."

In these verses it is clearly shown that "Gog" or Russia had both a professed reason and a covert design by invading the people "that dwell in the midst of the land."

The *covert* or real design of "Gog" is here particularly described ; but we first call the attention of the reader to his *professed design*. Did "Gog" or Russia profess any design by invading Turkey? If so, what was it?

Every one knows his *professed* motive was the protectorate of the Greeks in the Turkish empire ; while it is also known, that his *real purpose* was the possession of Constantinople.

The professed reason of the invasion is not given, but it is evidently implied in these words : "It shall come to pass *that* at the same time shall things come into thy mind, and thou shalt think an evil thought."

For think an evil thought, the margin

reads, "*conceive a mischievous purpose.*" The Hebrew, וְחָשְׁבָהּ מִחֲשֵׁבָה רָעָה "we-chahkavta ma-chasheveth raah," is literally, "*And thou shalt think evil thinkings.*"

The word "*raah*" signifies to "*break an established order of things.*" Honor and truth are the established order of things among civilized nations, and it is only by a strict adherence to these principles, that either the political, commercial or diplomatic relations of different nations with each other can be sustained.

"Gog" is here spoken of as "*conceiving a mischievous purpose,*" or "*thinking evil thinkings,*" and as thereby breaking this established order of things, by an act of duplicity in professing to other nations one thing, while he really purposes another and a different object.

This double dealing of "Gog" is represented in verse 13th, as being discovered, not indeed by the nation he purposed to invade, but by other nations who were attentively observing his conduct.

"Sheba and Dedan, and the merchants of

Tarshish, with all the young lions thereof shall say unto thee, ' Art thou come to take a spoil? and hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil.' ”

The interrogatories in this verse are tantamount to positive affirmations. “ Sheba and Dedan, and the merchants of Tarshish,” are represented as seeing through the flimsy veil that “ Gog ” had cast over his base purposes, and as discovering his ultimate intentions; and fearless of his might and of his wrath, they boldly accuse this great oppressor of the nations, with meditated plans and deep laid schemes of fraud and violence. “ Art thou come,” say they, “ to take a spoil?” and “ hast thou gathered thy company,” assembled thine armies, “ to take a prey?” and notwithstanding thy pretensions, is not thy real purpose in entering a comparatively defenceless land,” “ a land of unwalled villages,” “ and having neither bars nor gates,” to seize that land for thine own: “ to carry away silver and gold, to take away

cattle and goods, to take a great spoil?" How exactly does the policy and present attitude of Russia correspond with this! Russia professes to be actuated by motives of pure Christian benevolence, and would fain make the world believe that her sole object is to secure certain rights and immunities for the *oppressed* Christian subjects of the Ottoman Porte: motives which, if sincere, would not have been opposed, but would most assuredly have gained for her the gratitude of the whole Christian world. But Russia is known to be insincere, and that her real design is to seize Constantinople and add Turkey to her already overgrown and gigantic dominions.

As what is called "the protectorate of the Greek Church" is the ostensible motive of the Emperor Nicholas for his present aggression, it will be necessary to consider the relation he sustains to that church, in order to ascertain if he be right in presenting his claims; or the Western powers of Europe right in the resistance they have offered to his claims so presented.

The Greek Church and the Roman Catholic Church were originally one.

In the fourth century, when Constantine assumed the imperial purple, he fixed his royal residence at Byzantium instead of Rome, which city he enlarged, and called Constantinople, which means, the City of Constantine.

Rome had hitherto been the imperial city, and for ages had given laws to the world, but it now had a rival ; in consequence of which it began to decline, while Constantinople became the capital of the Greek empire.

The Bishop of Rome had hitherto claimed a superiority over all other churches ; but in this claim the Bishop of Constantinople was his constant and invincible opponent.

This rivalry between the Bishop of Rome and the Bishop of Constantinople, continued for several centuries ; but towards the close of the ninth century, it terminated, by a formal division into the Eastern, or Greek Church ; and the Latin, or the Western Church.

The Latin or Western Church, is governed by the Pope ; but the Greek Church is governed by Patriarchs : of whom, there are four in Turkey and Egypt ; namely, at Constantinople, Jerusalem, Antioch, and Alexandria ; and there are also four Patriarchates in Russia : Petersburg, Kiev, Kazan and Tobolsk.

The Russian Church was not the *mother church*, but the daughter church, as she received her form of Christianity from Constantinople ; and she can prefer no reasonable claim whatever to govern the church from which she herself has descended.

There has, however, in general, existed a good feeling between the Russian Church and the Greek Church of the South ; of whom, it is said, there are twelve millions of members within the Turkish empire.

The Greek Church has suffered much from the tyranny of the Turks in past times. The Patriarch of Constantinople, although duly elected by the authorities of his church, yet could not enter upon the duties of his office until he had obtained the approval of

the Sultan, which required large presents to effect; and when effected, there was no security, for the Sultan exercised the right of deposition at pleasure.

The Greeks were, for a long time, not allowed to build any new churches, and had to pay dearly for permission to repair their old ones; they were not allowed to have bells or steeples to their churches, and often had to perform religious services in the night; they were not allowed to wear the Turkish dress; they had to pay taxes from which the Turks were exempt; and many other indignities and cruelties they had to endure; one of the most extraordinary and barbarous of which was: their males, after fifteen years of age, had to pay a heavy poll tax, under the name of *exemption from beheading*.

These persecutions have produced a feeling of deep commiseration throughout the Christian world on behalf of the suffering Greeks in Turkey; in which feeling the Russians had largely participated; and they have, by treaties with the Turkish govern-

ment, secured many privileges to the Greek subjects of the empire ; for which they deserve all honor.

A misconstruction, however, of these treaties has given rise to the present war between Russia and Turkey.

The present claim of the Emperor of Russia to the "protectorate" of the Greek Church in Turkey, rests on a treaty "*of perpetual peace and friendship*" between Russia and Turkey, signed at "KUTSCHOUK — KAINARDGI," upon the right bank of the Danube, and is dated July 21, 1774.

From this treaty we shall make the following extracts :

Article VII. "The Sublime Porte promises to protect constantly the Christian religion and its churches ; and it allows the ministers of the Imperial Court of Russia to make upon all occasions representations, as well in favor of the new church at Constantinople."

Article VIII. Provides that, "Russian subjects shall have full liberty to visit Jerusalem, and no contribution or tax shall be

exacted from these pilgrims and travellers ; but they shall be provided with such passports and firmans as are given to other friendly powers."

Article XIV. "Permission is given to the High Court of Russia, in addition to the chapel built in the minister's residence, to erect in one of the quarters of Galata, in the street called Bey Oglu, a public church of the Greek ritual, which shall always be under the protection of the ministers of that empire, and secure from all coercion and outrage."

Article XVI. "The Porte likewise permits that, according as the circumstances of these two principalities (Wallachia and Moldavia) may require, the ministers of the Imperial Court of Russia, resident at Constantinople, may remonstrate in their favor, and he promises to listen to them with all the attention which is due to friendly and respected powers."

Article XVII. "Russia restores the islands of the Archipelago to the Sublime Porte, and the Sublime Porte promises to

observe religiously, with respect to the inhabitants of these islands, the amnesty stipulated in Article I: 'That the Christian religion should not be exposed to the least oppression any more than its churches, and that no obstacle should be opposed to the erection or repair of them, and also, that the officiating ministers should neither be oppressed nor insulted.'

The reader will have observed, that in Article XVI. the principalities of Wallachia and Moldavia are particularly referred to; the reason is, they are peculiarly governed. The area of the two principalities is about equal to the kingdom of Portugal. The inhabitants are the *subjects of the Sultan*; and they are under the *protection of Russia*: still they have governors called "Hospodars," which are chosen from among themselves. Those countries are a half neutral ground.

It must also be stated, that *Russia* is the *lawful protector* of the *principalities*, by a subsequent treaty, signed at "Balta-Liman" in the year 1840.

In the above treaties, 1st, are secured certain privileges to the members of the Greek Church in the Turkish empire; 2d, the *protectorate* of the *principalities* is given to Russia, but nothing further.

Russia, ever grasping for more territory, because the treaty of "Balta-Liman" acknowledges her as the protector of the principalities which border on her own country, she most illogically concludes she therefore must be the guardian of all, and claims the protectorate of all the Greeks in the Turkish empire; a demand to which Turkey could not succumb, without becoming the vassal of the Czar.

At the commencement of the present quarrel, the Sultan, by a "firman," granted to all the Christian subjects of his empire full religious liberty, enlarging their previous rights and immunities, and guaranteeing to them all unrestricted freedom of worship; and to the Greeks, the election of their own patriarch, without requiring that the person elected should have the approval of their Mohammedan rulers.

The reply of the Sultan to the demand of Russia will set this clearly before the reader. It reads thus :

“ As far as regards the religious privileges granted to all the Christian subjects of the Porte, and *especially to the Greeks*, by the predecessors of the Sultan, on the maintenance of which Russia appears to have some doubts, not only has the Sultan, Abdul Medjid, never thought of *withdrawing* or *restricting* them, but their maintenance and development at present, and for the future, have been and always will be the object of his constant solicitude.

“ At the same time he cannot conclude any treaty with any foreign power on a question which *exclusively belongs* to the *internal administration* of the *empire*. To do so would be to *sacrifice his rights* of *sovereignty* and *independence*.” *

The religious rights and privileges of all Christians in Turkey were thus secured and solemnly pledged ; and therefore invasion on that ground was absurd and unjust.

* Reply to the ultimatum of Prince Menschikoff.

But the Czar, in his "manifesto" of February 9th, according to the Russian calendar, (old style) but February 21st, according to our calendar, declares his purpose of *a crusade* against the Mohammedans, in which he dares to accuse both England and France with *opposing Christianity*, because they will not unite with him in his base designs upon Turkey.

His words are :

"Thus England and France have *sided* with the enemies of Christianity against Russia *combatting for the orthodox faith*. May the Almighty assist us to prove this by our deeds. With this hope, combatting for our persecuted brethren, followers of the faith of Christ, with one accord let all Russia exclaim, — O Lord, our Redeemer ! whom shall we fear ? May God be glorified and his enemies be scattered."

With such sentiments, and with such language, does this Autocrat of all "the Russias" commence a scene of war and bloodshed, which is likely to be terrible beyond all precedent.

And what if Russia were to succeed in her present designs; would the cause of civil liberty be thereby promoted, or the hope of the Christian church be raised, as to her extension and future triumphs?

Ah, no! but judging from past facts, we may be satisfied that the very reverse of this would be the case.

And this same Emperor Nicholas, that presumes to take the sacred name into his lips, and that appeals to the Deity to defend his rights, what has he done to promote the cause of Christianity and the liberties of mankind?

Alas! we shall look into his history in vain, for instances of Christian philanthropy or enlarged views of civil liberty; while opposition the most decided and cruel to the development of every evangelical sentiment, and every attempt at improvement in either the religious or civil condition of his subjects, have been constantly prominent in all his acts, from the day he assumed the Czarship of Russia until the present moment.

Alexander, the brother, and immediate predecessor of the Emperor Nicholas, was a man of enlightened judgment and liberal policy. He promoted the circulation of the sacred Scriptures very extensively in his own empire, and introduced improvements in various ways; which, had they been carried out, would have raised all Russia from barbarism, and have placed her in a distinguished position among civilized and enlightened nations.

The present emperor is a man of different views, and from the first he determined to reign with despotic authority.

He commenced his imperial reign by issuing an "ukase" against the Bible Society which his brother had established; in which document, while the future operations of the Society are interdicted, his majesty, this boasting champion of Christianity against Mohammedan fanaticism, *graciously* condescends to give utterance to the following words:

"The sale of the Holy Scriptures already printed in Slavonian and Russian, as also in

other languages in use among the inhabitants of the Russian empire, *I permit* to be continued at the fixed prices."

The Earl of Shaftsbury, in his speech in the House of Lords on the ninth of last month, (March) observed: "The Emperor Nicholas had *undone* all the wise policy of the Emperor Alexander had effected for the promotion of Christianity."

The same noble lord informs us: "*No association* is allowed in Russia for *religious purposes*; *no printing* presses for *printing the Bible in modern Russ*; and no versions of the Scriptures are allowed to be imported into Russia, except those that are in English, French, Italian and German.

"Not a *single copy* of the *Bible* in modern Russ, the only language which the people understand, is *allowed to be in circulation*. This is *forbidden under the severest penalties*, and it is believed that not a copy of the Scriptures has been printed in Russia in the language of the people since 1823.

There are two millions of Jews in Russia, and the present emperor will not allow a

single copy of the Hebrew Bible to pass his frontiers even for these unfortunate exiles.

The clergy of Russia are as tyrannical as their master. The Moravians, for many years, had a mission among the Calmuc Tartars, between the Black and the Caspian Seas, which they were obliged to abandon; being forbidden to baptize their converts, on the ground of an old Russian law, which enacted: "That no heathen under Russian sway, shall *be converted* to Christianity and baptized, but by the Russian clergy."

In 1802, the Scottish Missionary Society began a mission in Russian Tartary; but were also compelled to abandon it, after twenty years' labor and expense.

The Basle Missionary Society, after ten years' labor, resolved to leave the mission by orders from the Russian government.

The London Missionary Society established a mission in Siberia, which was *sanc-tioned* by the *Emperor Alexander*, and was joined by several Russian missionaries; but in the year 1841, after twenty years, this flourishing mission had likewise to be dis-

continued, by an order from the Russian Synod; the reason assigned was: "The mission in relation to that form of Christianity established in the Russian empire, did not coincide with the views of the church and the government."

An enemy foul and fatal to the circulation of the Holy Scriptures; a destroyer of Christian missions; an opposer of evangelical Christianity, and who prevents, by all means in his power, the extension of knowledge among the masses of his own people, as well as their elevation in both civil freedom and religious liberty, are the features most distinguished in the Emperor Nicholas, ever since the diadem of the Russian empire encircled his brow; or the sceptre of power was placed in his unworthy hands.

Such is the man and such is the monarch who has drawn the sword in defence of "*the orthodox faith*;" and who will now deluge Europe in blood, in order, as he basely says, to protect the rights of Christians under Mussulman rule.

But what of Turkey? Is it not the same with her? To this we at once answer, no.

Turkey has indeed cruelly oppressed and persecuted Christians and Christianity in every form in bygone years; but her opposition has now ceased; and it is nothing to the point to say by what means that change has been effected. No doubt but the Christianity of Great Britain has had the influence in the councils of "the Sublime Porte," so as to produce this change; but changed she is; and by the providence of God this change will most assuredly soon produce a mighty influence on the moral aspect of the world.

At present, throughout the Turkish dominions, Christianity is both tolerated and protected; and there are now more than fifty places where Protestants hold public worship under the protection of the government; the Bible is freely circulated; Christians have equal privileges with Mohammedans; and numerous facilities are now afforded in Turkey for spreading truth, and for extensively diffusing knowledge through that

land so long closed to Christian enterprise and missionary zeal, by adherence to the doctrines of the false prophet.

The declaration of the Czar that his motive for his present aggressive acts is the protection of religion, is a gross attempt at imposition on a credulous world.

The impiety of the Emperor of Russia is referred to in chap. 39 : v. 7 : " And I will not *let them* pollute my holy name any more."

" Gog," or Russia, has long had a form of Christianity; but it was corrupt; and when the providence of God sent the Holy Scriptures to be circulated throughout the land, and a *pure* Christianity to be preached to the people, the government suppressed the operation of Bible Societies; drove the ministers of religion from the country; extinguished every spark of evangelical light; placed itself in direct opposition to the spread of knowledge, and the teaching of truth; and the " chief prince of Rosh, Meshech and Tubal " has assembled his legions for war, and has presumed to call

upon the "Holy One of Israel" to defend him in his deeds of darkness and of crime. But his fall is at hand; for Jehovah says: "I will not *let them* pollute my name any more."

The land which "Gog" invades is said, verse 12th, "to have gotten cattle and goods." The word עֶשֶׂה "*oseh*" signifies to acquire by lawful means. "Thou shalt think an evil thought;" and "shall turn thine hand upon the desolate places *that are now* inhabited" — upon "a people which have gotten cattle and goods." "To take a spoil and to take a prey."

"To take a spoil" means, the spoils of war; but to take a prey is different; it means "to *deprive of honor*;" and to deprive a nation of its honor, is to conquer and take possession of it. Of ancient Israel God said, 2 Kings, 24: 14: "And they shall become a prey and a spoil to all their enemies."

Now we know that the enemies of Israel, particularly the Babylonians, not only robbed the temple, but they also took posses-

sion of the land, and made captives of the people.

So here: Gog said in his mind, "I will take a spoil; and I will take a prey." I will conquer the land, and take possession thereof.

"Sheba and Dedan, and the merchants of Tarshish" saw his base intentions; and they said unto him, "Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?"

The dark designs of Russia are brought out by the "secret correspondence" recently published. From these communications we learn, that Nicholas contemplated seizing Turkey, and tempted England to join in this nefarious act, by offering to her as a reward "Egypt and Candia." Failing in this, he turned to France; and invited her to join him, by offering to her the Rhenish provinces of Prussia; and while these propositions were being made, the Ambassador of Russia at the Court of Constantinople was seeking

to obtain for his master, by diplomacy, the protectorate of three-fourths of the European subjects of the Porte, and all these matters were to be kept secret from the world!

It is doubtful if a crown ever before encircled a head that contained such a mass of systematic villainy.

With the certain knowledge of these facts, we need not be surprised that such a monster among sovereigns should be a subject of prophetic revelation.

The best comment that we can present to the reader on verse 10: "It shall all come to pass, *that* at the same time shall things come into thy mind, and thou shalt think an evil thought," are the words of the EARL OF CLARENDON, in his speech in the House of Lords on ninth of last month (March). His Lordship said: "Under any circumstances war was a grievous calamity; but a religious war necessarily evoked a spirit which imparted energy to the worst passions of human nature. It was wholly unjustifiable on the part of Russia to *mask*

her aggression by religion, and invoke the blessing of heaven upon *unrighteous deeds*.

“The educated classes in Russia knew that their religion was not exposed to danger. It was, indeed, a remarkable fact that the Emperor of Russia had never asserted that the *professors of the Greek religion in Turkey* had been *deprived of any right guaranteed to them*.

“If the Emperor’s declaration had been that the principalities were necessary to Russia, because the Danube would make a better boundary than the Pruth, or that the time had come for taking possession of Constantinople, or for rendering the Sultan a mere vassal dependent on the Czar — to such there might have been a response in Russia; but to the cry that religion was in danger there was none.”

CHAPTER IV.

THE OPPOSING PARTIES.

A Parenthesis — Persia — Ethiopia — Libya — Gomer — Togarmah — Sheba — Dedan — Merchants of Tarshish.

CHAP. 38, verse 5. "Persia, Ethiopia, and Libya, with them; all of them with shield and helmet:

Verse 6. "Gomer, and all his bands: the house of Togarmah of the north quarters and all his bands: *and* many people with thee.

Verse 7. "Be thou prepared, and prepare thyself, thou and all thy company that are assembled unto thee, and be thou a guard unto them.

Verse 8. "After many days thou shalt be visited."

In a former chapter, we have enclosed the above in a parenthesis, and this paragraph

must be read parenthetically in order to be understood. For "Gog" and his army *alone* are the invaders, and they *alone* shall be punished. Verse 2, "I *am* against thee, O Gog;" verse 3, "I will turn thee back, and put hooks into thy jaws;" verse 21, "I will call for a sword against him;" verse 22, "And I will plead against him." Chap 39: 11, "I will give unto Gog a place of groves in Israel." But if "Gog" and his army are to be punished by the "sword," then there certainly must be some persons, or nations, that shall use the "sword" against him, and by whom the threatened punishment shall be inflicted; and the prophecy would be exceedingly defective if it did not inform us who those ministers of Divine Justice shall be. There is, however, no such chasm, for the nations by whom "Gog" shall be punished are all named, and that with astonishing precision.

In chapter 38, the reader, to get a clear understanding of the passage, must unite verse the 4th, with the second sentence of verse the 8th, thus: verse 4, "And I will

turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of *armour*; *even* a great company *with* bucklers and shields, all of them handling swords. (v. 8.) In the latter years thou shalt come into the land *that is* brought back from the sword, *and is* gathered out of many people, against the mountains of Israel, which have been always waste; but it is brought forth out of the nations, and they shall dwell safely all of them."

By uniting the latter part of verse the 8th with verse the 4th, the connection of the parts of the prophecy will be obvious; for verse 4th informs us of the great military array of "Gog;" verse the 8th, the country he shall invade; verse 9, the manner of his invasion, "Thou shalt ascend and come like a storm;" and from verse 10 to verse 13, the objects of his invasion. By this method the paragraph placed at the commencement of this chapter will become a parenthesis, and can be separately considered.

Abstracting the paragraph as above, we have brought before us, the opposing parties, and the parties by whom Gog shall be punished, described according to the countries which they respectively inhabit; only, let it be particularly noticed, that those countries must not be considered according to their *present* geographical boundaries, but as they were known in the days of the Prophet Ezekiel.

1. Persia. In the time of the Prophet Ezekiel, "Persia" was in its greatest splendor. The empire of Persia then extended from the Persian Gulf to Cythia, and from India to the "*Hellespont*," or *Dardanelles*. Of the extent of the Persian Empire, we may form some idea from what is said of it in the time of Ahasuerus, who sat upon the throne of Persia about sixty years after this prophecy was written; for we read, Esther chap. 1, verse 1, "Ahasuerus reigned from India unto Ethiopia, *over* an hundred and seven and twenty provinces."

The whole of what is now called *Turkey in Asia* was then included in Persia. Per-

sia is the first country commanded to oppose the march of "Gog."

2. Ethiopia, or Cush. Ethiopia is a name given in the Scriptures to different countries peopled by the descendants of Cush, who was the grandson of Noah. Gen. 10, 6.

The Cushites first settled on the Persian Gulf, where there is still a province called "Chuzestan."

From "Chuzestan" they spread themselves to India on the east, and to Egypt and Central Africa on the west.

In later times, "Ethiopia" was the name usually given to the country now called Abyssinia, but in the days of Ezekiel it was used in a more extended sense.

Herodotus mentions the Ethiopians, and means by that term the people of Upper Egypt.

Some writers say, the Cushites, or Ethiopians, were the "Shepherd Kings" who in early times invaded and conquered Egypt, and that, after their expulsion from Egypt, they settled in Phenicia, Colchis on the Black Sea, and in Greece.

Egypt, then, is the second people commanded to "prepare" for the invasion of "Gog." Every one knows that the fleets and armies of Egypt are already engaged in the conflict.

3. Libya, or 'according to the margin, "Phut," which is the Hebrew word.

"Phut," was the third son of Ham, and brother of Mizraim, whose descendants peopled Egypt. Gen. 10, 6. Geographers generally refer us to the north-west of Africa, including Morocco, Barbary, and Algiers, as the countries peopled by the posterity of Phut.

"Libya" is derived from "Lehabim," who was the son of Mizraim, and therefore the nephew of "Phut."

The descendants of "Lehabim" were called "Lubim," or "Lubims," and their country "Libya," which means "*the heart of the sea.*"

Like "Meshech" and "Tubal," "Phut," or "Put," and "Lubim," are sometimes mentioned together, as, Nahum, chap. 3, verse 9, "Put and Lubim were thy helpers."

“Lubim,” or “Libya,” was however a more extensive region than Phut, for it included the west of Egypt, and all the south shores of the Mediterranean Sea, to about the tenth degree of longitude, in which is situated the modern Tripoli.

Libya was called by Pliny, “*Pentapolitana Regio*,” or the country of the “Five Cities,” because of the important cities of Berenice, Arsinoe, Ptolemais, Apollonia, and Cyrene, all of which were within its boundaries. It was called “Cyrenica,” by Ptolemy, from “Cyrene,” its capital.

The Lubyms, or Libyans, were a powerful nation in the days of Rehoboam, who were sometimes in alliance with Egypt, and sometimes with Ethiopia. See 2 Chron. chap. 12, verse 3; also chap. 16, verse 8.

For a time they maintained a successful war against the Carthagenians, but were subdued in the end. Libya afterwards passed into the hands of the Greeks, Romans, Saracens, and Turks.

Libya is indeed now lost to Turkey, as forming a part of the Empire, yet is that

ancient country now arming against "Gog," or Russia; and from "Algeria," the "Phut" of Ezekiel, France is at this moment embarking her armies to engage in this terrible contest.

It should be observed that Persia, Ethiopia, and Libya, are not introduced as *principals* in this war, but as auxiliaries; not as being themselves invaded, but as coming *forward* "with shield and helmet," to defend an invaded country.

This is remarkable, for Constantinople, which is in Europe, is the spot upon which the Czar has fixed his eye; while the above countries, situated in Asia and Africa, are sending succors to enable the Sultan to stand the shock and repel the invader.

But the principals are immediately named: verse 6, "Gomer and all his bands; the house of Togarmah of the north quarters, and all his bands; and many people with thee.

Verse 7, "Be thou prepared, and prepare for thyself, thou and all thy company that are assembled unto thee, and be thou a guard unto them.

Verse 8, "After many days thou shalt be visited."

The principals in this conflict as opposed to "Gog" are two. 1. "Gomer and all his bands."

Gomer was the oldest son of Japheth. See Gen. chap 10: 2.

Josephus informs us, "Gomer founded those whom the Greeks now call Galatians, (Galls), but were then called Gomerites."

The family of "Gomer" settled in Armenia and Asia Minor; some of whose descendants, as said by Josephus, were called "Galatians," or "Gauls." These Gauls, or "Gomerites," afterwards passed into Europe, and peopled Germany, and France, unto which they gave the name Gaul.

These "Gomerites," as they travelled west, and north, gave names to different places, which have, with little variation, come down to our own times. Thus, there was "Umbria," in Italy; "Cambria" was the ancient name of Wales; and "Cimbrica" was the name of Jutland; all which

were derived from "Gomer," as was also the modern name "Cumberland."

"Gomer," then, is Western Europe, including France and England, both of which nations are at this moment preparing the most mighty armaments, to resist the aggressive acts of the great northern tyrant, who is seeking to subvert the liberties of the world.

The word translated "*bands*," is אַגַּפְיָהּ "Agapheyah," is from נָגַף "Nageph," "to hit," "smite," or "strike," as with the hand, a sword, or any other instrument; and while the noun often means military "*bands*," or the corps of an army, it also means, *striking* or *fighting men*, whether by land or sea.

From this we learn that "Gomer," England and France, will develop all their power to meet this fearful event.

As "Gomer" means Western Europe, different nations are certainly intended by that term; still, they are represented as acting unitedly: as being one in counsel, and one in action: "Gomer and all his bands."

France and England were not in immediate danger from the recent acts of the Czar; those acts effected Turkey only for the present, however they might affect other nations hereafter. A prudent foresight of future evil, as well as a noble magnanimity rarely seen among governments, induced those two great countries to throw themselves into the dispute, to take their present stand, and to raise up what the word of Jehovah assures us shall prove an impassible barrier to that torrent of ignorance, oppression, and barbarism, which the northern autocrat is propelling onward through the earth with such fearful velocity.

The union of France and England is the more remarkable as they have been for many centuries rival nations, and often deadly foes; but now their flags entwine, their armies are marshalled together, and their naval forces are bound to protect each others possessions in every part of the world. The Providence of God alone has effected this: truly "This is the Lord's doing; it is marvellous in our eyes."

2. "Togarmah of the north quarters, and all his bands."

"Togarmah" is the nation which is most severely to feel the wrath of "Gog;" and upon whom he purposed first to wreak his vengeance. It is therefore particularly to "Togarmah" that the command is given, verse 7, "Be thou prepared, and prepare thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them."

Verse 8, "After many days thou shalt be visited."

"Togarmah" was the third son of "Gomer." Gen. 10: 3. Learned men are not agreed as to the country peopled by the family of "Togarmah."

Josephus was of opinion that they settled in Phrygia; Eusebius and others think they peopled Armenia; Bochart, Cappadocia; while several moderns believe Turkomania to have been the place of their location. The learned Calmet, says: "The opinion which places 'Togarmah' in Scythia and '*Turkomania*' seems to stand upon the best foundation."

There is certainly nothing very conflicting in these opinions, for from the most western country, "Phrygia," to the most eastern, "Turkomania," there is not much above twenty degrees of longitude; and it is quite possible that in time, different branches of the family might have settled in all these different countries, and even on the shores of Europe. The text certainly intimates as much, for it says, "*Togarmah of the north quarters*," which clearly implies that "the house of Togarmah" had countries or settlements elsewhere.

We agree with Calmet that "Togarmah" originally settled in the country now called "Turkomania."

The Turkomans were always a hardy and warlike race of people. One tribe of these Turkomans moved to the west, entered Asia Minor, and extended their conquests from the Caspian Sea to the Dardanelles, on both sides of the Black Sea. These are the Turks of the present day. Thus from "Togarmah," the grandson of Noah, comes Turkomania, Turkomans, and Turks.

The sentence, "the house of Togarmah of the north quarters" is very surprising. The prophet does not say that all the "house of Togarmah" shall be engaged against "Gog:" but "*the house of Togarmah of the north quarters.*"

Constantinople is *fifteen hundred miles west-north-west* from Turkomania, the country from whence the Turks issued.

"Togarmah of the north quarters," or Turkey, is commanded to "be prepared," and "prepare," with "all his bands:" all thy forces both military and naval; "*and many people with thee:*" assemble the numerous tribes under thy control, to thy assistance; for the shock will be dreadful.

The command to Togarmah is particular. "Be thou prepared, and prepare for thyself." "After many days thou shalt be visited." Thou hast had a career of conquest, in which thou hast subdued many countries, and that career has been followed by a long time of *comparative* repose; but now "*thou shalt be visited* by a mighty nation, who envies thy geographical position, and who

shall attempt thy conquest, and the destruction of thy national existence. Be therefore "prepared" for this event; and "prepare for thyself," or literally "cause preparation to thee, for the armies of "Gog" shall inflict upon thee the most terrible calamities.

The destruction of the whole Turkish fleet, save one ship, in the harbor of Sinope, will show the importance of this injunction.

The preparation of "Togarmah" was to extend to all her dependencies. "Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them."

"*Be thou a guard unto them.*" The pronoun "*them*" certainly refers to the noun "*army*," in verse 4: "And I will bring thee forth, and all thine *army*." "Be thou a *guard* unto *them*:" דַּחֲרִיתָ לָהֶם לְמִשְׁמַר "we-hayiath lahem le-mishman." "And thou shalt be to *them*," i. e., the army of "Gog," "*a guard*:" that is, a "*watch*," a *fortress*, to resist his ambition.

With what surprising exactness is this

fulfilled! Turkey is "*a guard*" upon the projects of Russia; and to strengthen that "*guard*" is the sole reason of the present movements in Western Europe: for it is now an admitted point, amounting to an axiom, that the *existence* and the *independence* of Turkey is *essential to the peace of the world*.

The same countries that are mentioned in verses 5 and 6, are mentioned again in verse 13, by other names.

"Sheba and Dedan, and the merchants of Tarshish."

Sheba is the same as Cush or Ethiopia, verse 5, and described page 80. Dedan was the grandson of Ham. See Gen. chap. 10, verse 7.

There is some difference of opinion as to the exact place of settlement by the family of Dedan, but all agree that it was either in Syria or Mesopotamia, both of which were included within the empire of Persia; and Persia, as before shewn, included the whole of Turkey in Asia.

Tarshish was the name of different places,

as Tarsus in Cilicia, Tartassus in Spain, the modern Cadiz; and some place supposed to be in the East Indies, where the ships of Solomon traded; besides which, Tarshish sometimes means the sea; and the phrase "ships of Tarshish" means "*ships of the sea*," or large ships, able to bear a long voyage on the ocean; as contra-distinguished from small craft which traded on the rivers or along their coasts.

"The merchants of Tarshish," are merchants of the sea: or men who trade with foreign countries, and whose ships traverse the ocean.

It was the "merchants of Tarshish" who said unto "Gog:" "Art thou come to take spoil." "The merchants of Tarshish" certainly denotes some great *commercial power*, who owns a large mercantile marine.

Great Britain is such a power, and to no country upon earth can this text apply so forcibly as to her. She has been designated a nation of merchants, and her "*merchant princes*" are a proverb.

Another remarkable phrase occurs in this

verse: it is "the young lions." "The merchants of Tarshish with all the young lions thereof." Does not this refer to "the royal arms of Britain;" or to the national emblems which she bears aloft in her standard?

In Daniel, chap. 8, the empire of the Greeks is represented by a "*he-goat*;" because it was the national military standard of the Grecian monarchy; and in Rev. chap. 12, verse 3, Heathen Rome is represented by "*a great red dragon*;" because, in the times of the Roman empire, "the dragon" was next to the eagle the principal standard of the armies; so the rampant lion is the principal figure in the British standard; the "*British Lion*" means the British Empire; and it will, perhaps, be difficult to find a better explanation of the sentence, "the merchants of Tarshish, with all the young lions thereof," than to apply it to Great Britain in her national and her political character.

Great Britain, in conjunction with France, discovered in the first movements of Russia

her design upon Turkey, and both nations immediately opposed them.

The mission of Prince Menchikoff last year to Constantinople was professedly to settle a question respecting "the holy places" in Jerusalem; to which the powers of Europe not only would not raise the least objection, but used all their influence in its favor.

A claim for the protectorate of the whole Greek Church in Turkey immediately followed the question of the holy places; a claim which, if acceded to, would have given to Russia sovereign authority over a large portion of the Turkish empire.

This object was concealed by Russia from the ministers of France and England; but was soon suspected and explanations were demanded.

To this deceitful diplomacy of Russia, the prophet seems to refer in verse 13: "Sheba and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a

prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?"

"Gog," or Russia, made no satisfactory reply to the interrogatories of France and England; but marched her armies across the Pruth, and took possession of the principalities of Wallachia and Moldavia.

It was then, that the "merchants of Tarshish, and all the young lions thereof," satisfied that the pretensions of Russia were deceptive, proceeded to order their fleets into the neighborhood of the Dardanelles, to prevent Russia from suddenly coming upon Constantinople to "take a spoil," and to take a prey.

Negotiations were still carried on, and every means were employed to prevent the calamities of war; but all to no purpose. Russia, foiled in her base purposes, became furious; her emperor has kindled up the flame of war; a flame which must now rage to a fearful extent, and which can only be quenched with streams of human blood; but when quenched, the result will be the cur-

tailment of the colossal and still increasing power of Russia; civil and religious liberty will be secured to the nations; and new facilities will be afforded for the spread of right principles; for the circulation of the Holy Scriptures; and for the conversion of the world to the faith of our Lord Jesus Christ.

CHAPTER V.

THE CONFLICT.

The Army of Gog—Suddenness of the Invasion—Consternation of the Nations—Extent of the War—Character of the Combat—Defeat—Place of Discomfiture.

THE army of Gog. Chap. 38, verse 3: "Thus saith the Lord God: Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal." Verse 4: "And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armor, even a great company with bucklers and shields, all of them handling swords."

The "*horses and horsemen*" in the army of Gog are here particularly noticed; it therefore must refer to some nation that has a great cavalry force: and what nation can vie with Russia in the strength of her

cavalry? The cavalry of the standing army of Russia, including her irregular cavalry, is said to be 223,000; besides 47,000 artillery. The Cossacks from the banks of the Don have long been famed for their military exploits.

The *italics* in verse 4 make it absurd; for they could not "*all of them*" be "*clothed with all sorts of armor.*"

The sentence, לְבִשָׁתָּם כָּל־כְּלִי מִלְחָמָה "lebusha michlal chullom" is, literally, "*clothed completely all of them.*" That is, all his army were completely equipped for war.

The multitude of the army is described.

Verse 9. "Thou shalt be like a cloud to cover the land, thou and all thy bands, and many people with thee."

Verse 15. "And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army:

Verse 16. "And thou shalt come up against my people of Israel as a cloud to cover the land."

These texts shew, that in the army of Gog there should be an immense military array; and can therefore be applied only to some nation that is a great military power.

Several continental nations possess very large armies; but no nation on earth in these "latter days" possesses an army that in point of number will bear any comparison with the armies of Russia.

The armies of Russia are truly prodigious!

The following statement of her standing army in the year 1822, is given in the British Cyclopædia, under the article Russia.

Infantry,	613,000
Cavalry,	118,000
Irregular Cavalry,	105,000
Artillery,.....	47,000
In Garrison,	77,000
Supernumeraries,	27,000
Army in Poland,.....	50,000
	<hr/>
Total,.....	1,037,000

One million and thirty-seven thousand men.

The Russian subjects include eighty tribes, and speak forty languages.

The present strength of the Russian army is not positively known; but by an imperial "ukase," issued by the Emperor Nicholas, and dated Petersburg, Feb. 10, the army was ordered to be increased by a levy of *nine men* on every *thousand souls* throughout the western government of the empire; to commence on the first day of March, and to be finished by the fifteenth day of April.

It should be observed, that the draught of men is not of the male population of a certain age, but of the whole population. Women and children are included in the estimate of population, and according to their aggregate, they must supply recruits for the army as above stated; and as an act of persecution, the Jews are required to furnish *ten men* for every thousand souls. It is computed that this levy will raise from 270,000 to 300,000 men.

At the last interview the British and French Ambassadors had with the Czar, he is reported to have said: "If it is war they (the governments of England and France) want, they shall have it. I will begin it with *one million of soldiers*; I will have *two*, if I *am only forced a little*; and *three*, if *driven to any extremity*."

Of the preparations of Russia for the coming conflict, it is said, both the fleet and the army are being supplied on a colossal scale. Projectiles to the amount of 900,000 lbs. are to be sent to Taganrog. The best troops have been marched to the sea-ports; where immense quantities of munitions of war are being accumulated; and if a collision takes place, which now seems certain, it will be decisive and terrible in the extreme, as Russia is displaying all her resources.*

Truly, the army of "Gog," his "horses" and "horsemen," "are completely clothed all of them."

* This written before war was declared with Russia.

2. The suddenness of the invasion.

Verse 9. "Thou shalt ascend and come like a storm."

14. "Therefore, son of man, prophesy and say unto Gog: Thus saith the Lord God: In that day when my people of Israel dwelleth safely, shalt thou not know it?"

15. "And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army."

These texts shew the very great difficulty, if not the positive absurdity, of restricting the term "Israel" to the Jewish nation.

For, 1. What could be the utility of assembling such a "mighty army," almost countless as the aqueous particles of a cloud, to conquer a small country like Palestine, which does not contain so much land as the principalities of Moldavia and Wallachia, and perhaps never had more inhabitants.

2. Although there is a strong intimation

that Gog should possess a navy, yet there is nothing that would lead us to suppose that his navy would be employed in this act of aggression. It is the army of Gog, "his horses and horsemen," that are "like a cloud to cover the land;" that are to "go up to the land of unwalled villages;" and that "shall fall upon the mountains of Israel."

3. There is not the least hint in any part of the prophecy, that "Gog" will march his army through any other land to the country he purposes to invade: what the prophet calls the "land of Israel" is the sole object of his attack. If then, a navy is not to be employed, nor any other country to be passed, how is it possible for Russia, or any *other great northern nation*, to throw a mighty army into the land of Judea?

When these things are taken into consideration, there will appear a necessity for extending the meaning of the word "Israel" beyond the land of the Jews; and if the meaning of the word is to be extended in order to understand the prophecy, then

we leave it to the judgment of the candid reader, whether "Israel" does not here signify the Christian church; and that the land which "Gog" shall invade, is not properly the land of the Jews, but a country which however it may now be overspread with the abominable doctrines of the false prophet, was, nevertheless, really and truly the birth-place of Christianity.

The invasion shall be sudden, and in time of peace.

When Russia made her demand upon Turkey for the "protectorate" of twelve millions of Turkish subjects, and threw her armies across the "Pruth" in order to gain her object, peace prevailed throughout all Europe; and when Turkey refused the unjust demands of Russia, the Emperor Nicholas issued his first belligerent manifesto. It is dated Peterhoff, June 26, 1853, and reads as follows:

"It is known to our faithful subjects that *the defence of our faith* has always been the sacred duty of our ancestors.

"From the day it pleased the Almighty

to place me on the throne of our fathers, the maintenance of the holy obligations, with which it is inseparably connected, has been the object of our constant care and attention; these, acting on the ground-work of the famous treaty of *Kainardgi*,* which subsequent solemn treaties with the Ottoman Porte have fully confirmed, have ever been directed towards upholding the *rights of our church*.

“All our efforts to prevent the Porte from continuing in this course proved fruitless, and even the *oath of the Sultan himself*, solemnly given to us, was soon perfidiously broken.

“Having exhausted all means of conviction, and having in vain tried all the means by which our just claims could be peaceably adjusted, we have deemed it indispensable to move our armies into the provinces on the Danube, in order that the Porte may see to what her stubbornness may lead.

“But even now, we have no intention of

* See page 59.

commencing war; in occupying these provinces, we wish to hold a sufficient pledge to guarantee for ourselves the reëstablishment of our rights under any circumstances whatever.

“ We do not seek for conquests. Russia does not require them. We seek the justification of those rights which have been so openly violated.

“ We are still ready to stop the movements of our troops, if the Ottoman Porte will bind itself to observe solemnly the inviolability of the *orthodox church*.

“ But if, through stubbornness and blindness, it desires the contrary, then calling God to our aid, we shall leave Him to decide between us, and with full assurance in the arm of the Almighty, we shall go forth *to fight for the orthodox faith*.”

We have given this manifesto, that the reader may have before him the Czar's own statement of the case.

It will be observed in the above document, that the Czar accuses the Sultan with “ *perfidiously* ” breaking “ *his oath solemnly*

given; and with *open violation of rights*; charges which, *if true*, would certainly justify Russia for assuming her present attitude; but they are not true. Turkey, in the present case has "*broken no oath*; has *violated no rights*;" and it is remarkable that the Czar, in his "manifesto," does not refer to one instance of such violation; but demands redress for grievances which he makes no attempt to prove ever existed.

But why do we seek for motives? The Czar avows them. He says his object is, "*upholding the rights of our church*;" and "*we shall go forth to fight for the orthodox faith.*"

The Czar, then, has suffered no wrong or dishonor from the Sultan, and the present war is solely to propagate the doctrines of what he calls the "*orthodox faith*;" that is, the corrupt Greek Church in Russia, of which he is the head. It is, then, a regular crusade.

At the issuing of this manifesto, did "*Gog*" "*come forth from his place out of the north parts*:" and like a storm he

entered a land that was at peace with him; the inhabitants of which were dwelling "safely."

The storm-like character of this invasion was apparent in the recorded fact, that "two Russian corps, by a concerted and rapid operation, crossed the Pruth in distinct places. At Skouhanie for the occupation of Moldavia; and at Leova for the occupation of Wallachia.

The Emperor of France, in his speech at the opening of the Legislative Session, on the second of March, has taken particular notice of this fact. In addressing that body the emperor said: "We have, in fact, beheld in the east, in the *midst of profound peace*, a sovereign exact *suddenly*, from his weaker neighbor, new advantages, and because he did not obtain them, *invade* two of his provinces."

The emperor's words are an excellent comment upon verse 9: "Thou shalt ascend and come like a storm;" also, upon verse 14: "When my people of Israel dwelleth safely, shalt thou not know it?"

3. The consternation of the nations.

This is shewn verse 19: "Surely in that day there shall be a great shaking in the land of Israel:

Verse 20. "So that the fishes of the sea, and the fowls of heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that *are* upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground."

The approach of the army of "Gog" shall strike terror into every mind, which is here represented by a beautiful allegory, in which fishes, birds, beasts and creeping things are said to shake, and mountains to fall.

It is doubtful if any war since the world was, has produced such a general consternation, and such extensive preparations among the nations as the terrible conflict now about to commence.

Russia is in a fearful state of excitement, and the Russian government are taking hold

of the religious prejudices of the people; and employing every means in their power to raise that excitement to positive frenzy.

In the streets of Russian cities processions are daily seen, where the Greek cross is paraded through the streets, as the sanctifying symbol of the present war; the relics of the saints of the Greek calendar are exhibited to the multitude; who view them with devotion, and show their willingness to shed their blood in defence of a religion that can give so many proofs of its divine authority as these relics present. As these processions move on, the people are everywhere heard to vociferate, "*Orthodox faith,*" "*Holy Russia,*" "*Holy Confidence,*" and phrases of similar import. Texts from the Holy Scriptures are selected, and mixed up with jargon of fashionable saloons. The emperor is said to lead in these proceedings to an extent that makes him ridiculous.

It is reported, that the emperor recently delivered an address which closed as follows: "Russia, whose destinies God has especially entrusted to me, is menaced; but

wo, wo to those who menace us. We shall know how to defend the honor of the Russian name, and the inviolability of our frontier. Following in the path of my predecessors; faithful, like them, to the *orthodox faith*; after having invoked, like them, the aid of the Almighty God, we shall await our enemies with a firm foot, from what side soever they may come, persuaded that our ancient device: ‘*The faith, the Czar, and the country,*’ will open to us, as it ever has done, the path of victory.”

By means like these are the passions of the people wrought upon, and every effort is employed to rouse all Russia to a crusade — not only against Mohammedans, but also against every form of Christianity, except the Greek Church.

How analogous to each other are the Crusades of 1696 and 1854. The former was set on foot by an insignificant Papist hermit; the latter by an imperial monarch. Peter the Hermit harangued the multitudes in the principal cities of Europe, who were the ignorant dupes of a Popish priesthood;

Nicholas the Emperor, harangues a people for the most part equally ignorant, and who are the dupes of a besotted Greek priesthood. In both cases the cross is the symbol of the combatants. Peter succeeded to a vast extent. Sovereigns headed armies; men of all ranks flew to arms in defence of their Christian brethren in Palestine, who were suffering under Turkish barbarity; dense masses of human beings assembled, and marched forth to battle; and as a certain writer observes, "all Europe, torn from its foundations, seemed ready to precipitate itself upon Asia;" they engaged in the most terrific wars, and perpetrated every act of rapine, perfidy, and immorality, of which the human mind is capable, and all this was done in the face of the heathen, and to prove the truth of a religion which came from heaven, whose sovereign is the "Prince of Peace," and whose motto is "Holiness to the Lord." So Nicholas, in singular imitation of his prototype, is *now* exciting his masses to similar deeds of darkness, for what he calls "the orthodox faith;" and

against the same people, the Turks; with this difference, that at the time of Peter's crusade the Christians were cruelly oppressed; but *now*, in the time of Nicholas's crusade, Christians in the Turkish dominions enjoy complete religious liberty.

The numerous armies and powerful navies of Russia, known to be armed purposely for invasion and conquest, have produced a corresponding excitement among the people upon whom he intended to pour his indignation. Hence Russian fanaticism produces Turkish fanaticism, and the people of both countries are goaded on to madness. And the nations of the west, who do not participate in the fanaticism of either, yet aware that the northern autocrat has intentions not only to annex Turkey to his empire, but also to lay the world at his feet, have been aroused to resistance, and all Europe is preparing for the coming struggle.

Powerful as is the British navy, and invincible as they have hitherto been, they seem inferior in number to the Russian fleet. Sir Charles Napier, the Admiral of the

British Baltic fleet, at a banquet given to him on the 7th of March, on his appointment to his present post of honor and danger, spoke as follows :

“ We have now enormous line-of-battle ships that with the screw will face wind, tide, and every element. With this force, then, that we have, *although it is not equal to the Russian force*, I believe that by the assistance of the screw we shall be able to attack *a very superior force* ; and I have not the slightest doubt when we do that, that every sailor and officer in our fleet will remember the words of Lord Nelson, that England expects every man to do his duty.”

The Russian fleet must be tremendous, when the British fleet is not equal to it.

No one for one moment would suspect Sir Charles Napier of anything like cowardice, for he certainly is one of the noblest and boldest men of the age ; yet even he seemed agitated at the awful prospect that was before him.

On the 11th of March, an address was presented to him by the corporation of

Portsmouth, just before he embarked to take command of the Baltic fleet, said to be the most magnificent fleet that ever left the British shores. In reply to that address, Sir Charles said:

“We are going to *meet no common enemy*; we are going to *meet one well prepared*. I am sure every officer and man in the fleet will do his duty well and thoroughly; but at the same time you must not expect too much. It is well equipped, and efficient, but it is newly formed, and such changes have taken place in nautical matters that it is impossible to say how much or how little may be achieved. The system of warfare is entirely new, and the introduction of steam also materially alters the tactics of war. I can however assure you that I will — and I know the officers and crews with me will — do everything in my power to uphold the honor of my country and its navy.”

These facts will explain verse 19: “Surely in that day there shall be a great shaking in the land of Israel.”

4. The extent of the war.

Verse 18. "And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, *that my fury shall come up in my face.*"

Verse 21. "And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother."

Here a figure is employed called an "*anthropopathy*," by which the parts and passions of men are ascribed to Deity, a figure often employed in the Holy Scriptures.

Violent passions will redden the countenance, and heat the nostrils of a man; so, speaking after the manner of men, Jehovah is said to have his "*fury* come in his face," and to speak in the "*fire*" of his "*wrath*;" and under the influence of his righteous anger, he calls for a "sword throughout all his mountains," against Gog and his hosts.

It is remarkable that Jehovah does not call for "a sword" against "Gog," *until he had come up into the land*: but, at the

“*same* time when Gog shall come against the land of Israel, saith the Lord God, *that* my fury shall come up in my face.”

Coincident with this part of the prophecy, have been all the proceedings of the Western Powers of Europe. Negotiation alone was employed by their cabinets for the arrangement of affairs between Russia and Turkey, until the former power began to assemble her forces on the Turkish frontier, and threatened the latter power with invasion; it was only then that England and France thought of offering any armed resistance to the demands of Russia.

It was on the 31st of May, that Turkey was officially threatened with invasion, by a note from Count Nesselrode, to Rechid Pacha; and it was on the 2d of June that orders were sent to the British Admiral commanding in the Mediterranean, to proceed to the neighborhood of the Dardanelles, to prevent Russia from suddenly seizing upon Constantinople. France also moved her fleets in unison with Great Britain.

Thus at the "*same time*" that "Gog" came "up into the land, *i. e.*: invaded the Principalities, did the Lord God call for "a sword against him."

War with Russia, on the part of Great Britain, has now been declared; and in the "Declaration of War" by the Queen of England, occurs a paragraph which we think will explain the text under consideration.

Her Majesty says: "So long as the negotiation bore an amicable character, Her Majesty refrained from any demonstration of force. But when, in addition to the assemblage of large military forces on the frontier of Turkey, the Ambassador of Russia intimated that serious consequences would ensue from the refusal of the Sultan to comply with unwarrantable demands, her Majesty deemed it right, in conjunction with the Emperor of the French, to give an unquestionable proof of her determination to support the sovereign rights of the Sultan."

The first Anglo-French fleet sent to the Dardanelles, consisted of seventeen British ships, and twelve French ships, conveying

collectively one thousand six hundred and sixteen guns.

The Czar, who has long been contemplating, and preparing for this onslaught, was not thus to be overawed, but proceeded exactly as described by the prophet.

Verse 10. "It shall also come to pass, *that* at the same time shall things come into thy mind, and thou shalt think an evil thought;" margin, "*thou shalt conceive a mischievous purpose.*"

Verse 11. "And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, and dwell safely, (margin, "confidently;") all of them dwelling without walls, and having neither bars nor gates,

Verse 12. "To take a spoil, and take a prey;" margin, "*to spoil the spoil, and to prey the prey.*"

It had now become a matter both of policy and of interest on the part of the European nations, to check the ambitious and oppressive designs of Russia. Most unexpectedly did those rival nations, Eng-

land and France, become one; both nations increased their navies, and recruited their armies; not as formerly, to oppose each other, but to stand or fall together in resisting the "mischievous purpose" of "Gog," the dangerous tyrant of the north.

The first army Great Britain sends to engage in this awful conflict, consists of thirty thousand men; and the battalions of France, to more than double that number, are also proceeding to the East. A British fleet has just sailed for the Baltic, consisting of twenty-seven ships, which is to be followed by twenty-one more: making a total of forty-eight British ships, with two thousand two hundred and ninety-eight guns, and twenty thousand men, which armament is to be still further increased, and also to be joined by a French fleet.

The nations in Central and Northern Europe are arming; expecting in some way or other to be involved in the struggle.

Austria is armed, but she vacillates; she fears to offend Russia, as in many respects she has been one with her in action; on the

other hand, she fears the Western powers, because she has cruelly oppressed Hungary, and has joined in the "spoiling" of Poland. She has, however, marched 200,000 men to her southern frontier, and she will soon be engaged in the struggle, and most probably on the side of the Western powers.

Prussia is armed, and so far she is neutral; but her neutrality cannot continue. With Austria and the Western powers she must join.

Sweden and Denmark are also armed, and they are both in principle opposed to Russia, particularly Sweden, whom Russia has deprived of a large portion of territory. These powers will most likely unite against the common foe.

Persia is likewise armed, and at the first favorable opportunity she will raise her arm against Russia, to recover Daghestan, and other portions of territory of which she has been deprived by the oppressor of nations.

All over the south, as well as in the north, the trumpets of war are sounding; over the plains of the ancient Shinar; down

the banks of the Tigris and the Euphrates; over the countries of Syria, Palestine and Egypt, as well as the summits and dells of the Circassian mountains, and the north of Africa, is the alarm of war heard; and all are preparing for this dreadful event. Never was a war so extensive before, and never did the nations before so combine, and so develop their resources for one common object; as according to this prophecy will be the case, in this present war.

The political governments of nations see it as a matter of necessity to their own existence to resist the further encroachment of the northern colossus; God in his wisdom and in his judgment has seen her impiety as a nation; her rejection of evangelical truth; the exclusion of knowledge from her people; her corrupt hierarchy; her blasphemous profanation of God's holy name, by making the cross of a dying Saviour a banner of war, and "*orthodox faith*" a watchword of oppression and barbarism; yea, by her past crimes as well as by her *conception* of future "*mischievous*"

purposes to the church and to the world, has the tyrant provoked the "Holy One of Israel:" "his fury has come up in his face;" and now will he carry into effect the sentence he has denounced: "I will call for a sword against him throughout all my mountains, saith the Lord God."

5. The character of the combat.

Verse 22. "And I will plead against him with pestilence and with blood; and I will rain upon him and upon his bands; and upon the many people that *are* with him, an overflowing rain, and great hailstones, fire and brimstone."

"I will plead against him with pestilence." Does this mean that the cholera, the plague, or some other epidemic shall break out in the Russian camp?

"I will rain upon him — an overflowing rain."

In the original, the verb "*I will rain*" is a different word to the noun "*overflowing rain*;" the first word is אֲמַטִּיר "amtir." This simply signifies "to rain:" But the word נָשַׁם "*geshem*" signifies "a heavy

rain ;” to which is added שֹׁטַיִף “*shotaiif*,” “overflowing ;” so that the text is literally : “I will rain a *heavy* overflowing rain upon him.”

But no rain, however violent, has ever destroyed a great army ! The word rain must, therefore, here be understood as a metaphor, for some missile or missiles that shall be rained, or thrown upon the army of “Gog,” and under the influence of which they shall fall.

The word “*geshem*,” quoted above, is an Arabic word, and signifies “to lie or lean hard upon ;” “to be heavy ;” “to press with weight ;” “to lie heavy upon.”

This metaphorical rain, is then something very ponderous, and that shall press to the earth all those upon whom it shall fall. The fire of musketry which the well disciplined armies of the allies shall *shower* upon the “bands” of Russia, will be fearful and fatal ; and shall continue until, like an “overflowing rain,” it has swept them all away and deluged their land with their own blood.

To this overflowing rain is added by the

Prophet, "great hailstones, fire and brimstone."

I believe the words אַבְנֵי אֶלְגָבִישׁ "*abnai eleggabish*" occur but twice more in the original Scriptures.

Ezek. chap. 13, verses 11 and 13: "Say unto them which daub *it* with untempered mortar, that it shall fall; there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it. Therefore, thus saith the Lord God: I will even rend it with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in *my* fury to consume it."

Upon this we might just observe, that while "an overflowing rain" might wash away the "untempered mortar," and a "stormy wind" rend the wall, yet *hailstones* could have but little effect on either the mortar or the wall: the term hailstone must therefore be a metaphor for some very powerful projectile.

So in the text under consideration, the "*abnai eleggabish*" is also a projectile or

projectiles; and being connected with "*fire and brimstone*," the sentence, "great hailstones, fire and brimstone" becomes a magnificent figure for bombs, rockets, cannon balls, and similar instruments of destruction which are used in modern warfare.

In Rev. chap. 9, we learn that on the sounding of the "sixth trumpet" an immense army issued forth.

Verse 17. "And the heads of the horses *were* as the heads of lions; and out of their mouths issued fire and smoke and brimstone."

Upon which text Bishop Newton observes:

"A manifest allusion to great guns and gunpowder, which were invented under this trumpet, and were of such signal service to the Othmans in their wars.

"Amrath the Second broke into Peloponessus, and took several strong places by the means of his artillery. But his son Mohammed, at the siege of Constantinople, employed such great guns as were never made before. One is described to have been of such a monstrous size, that it was drawn

by seventy yoke of oxen and by two thousand men.

“There were two more, each of which discharged a stone of the weight of *two talents*. Others emitted a stone of the weight of half a talent. But the greatest of all discharged a *ball* of the weight of three talents, or about three hundred pounds; and the report of this cannon is said to have been so great, that the country round about was shaken to the distance of forty furlongs. For forty days the wall was battered by these guns, and so many breaches were made, that the city was taken by assault, and an end put to the Grecian empire.”

In Rev. chap. 16, verse 21, where there may possibly be a reference to this very conflict that has now just commenced, and which is represented as taking place under the seventh vial, it is said: “And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent.”

A talent is at least one hundred pounds; and some reckon it one hundred and thirteen

stones” of such weight have never fallen upon our earth; the word, therefore, must be a metaphor for some ponderous body. When all this is taken into consideration, the “heavy overflowing rain,” which Jehovah will “rain upon “Gog” and upon his bands, and upon the many people that *are* with him,” with the “*abnai eleggabish*,” “*great hailstones, fire and brimstone*,” may be interpreted by the various means for destroying human life which science has invented, with which the allied forces are so amply supplied, and which will soon be thrown with such terrible effect on the armies and navies of Russia.

6. The defeat.

Chap. 39, v. 3. “And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand.

4. “Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that *is* with thee; I will give thee unto the ravenous birds of every sort, and *to* the beasts of the field to be devoured.

5. "Thou shalt fall upon the open field: for I have spoken *it*, saith the Lord God.

6. "And I will send a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I *am* the Lord."

The ancients were accustomed to call the east the front of the earth, which, when looking in that direction, the north would be the "*left hand*," and the south the "*right hand*."

The "bow" was an emblem of strength, or power. The bow of "Gog," or Russia, is in his "*left hand*," that is, the north. Petersburg, the "bow" of Russia, is the most northern capital on the globe.

"I will smite thy bow out of thy left hand." From this we learn, that the first signal success of the allies will be in the Baltic Sea.

"I will cause thine arrows to fall out of thy *right hand*. The "*right hand*" of Russia is at the Black Sea and the Danube River, where her hostile armies are at this moment encamped. When the fatal blow

shall be struck in the north, and the news thereof shall reach the armies of the south, they shall be *panic stricken* and fly before their enemies. With what remarkable precision does verse the 3d describe the present position of the belligerent forces, as in the "left hand" and the "right hand;" that is, the Baltic and the Black Sea.

"Thou shalt fall upon the mountains of Israel."

Thou hast "come from thy place out of the north parts" to invade a land that was at peace with thee; "to take a spoil," "and to take a prey;" but thy "mischievous purpose" shall not be realized; a combined force," "*throughout all my mountains,*" shall assail thee and shall annihilate thy power at thy seat of government; thy invading armies shall fall in the land they have invaded; and they shall fall, not by stratagem, but in regular battle in the open field;" and "I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured."

"And I will send a fire on Magog, and

among them that dwell carelessly (margin, "confidently") in the isles."

The word אִיִּם "im," translated isles, properly means sea coasts.

Parkhurst, in his Hebrew Lexicon, under the word אִיִּם "im," says: "The versions and lexicons usually render this word by *an isle*, or *island*, but it may be justly doubted whether *it ever has strictly this meaning*. Even when joined with the — *the sea*, — it seems more properly to denote such *countries* or *places* as bordered on the sea.

This explanation will very much simplify the text; for the *islands* of Russia are not very famous, but she possesses an extensive *sea-coast*.

The "fire" that Jehovah will "send on Magog" shall extend to them that dwell "carelessly," or "confidently" "in isles," or sea-coasts.

From this prophecy we are fully authorized to expect the conquest of both the "*impregnable*" Sebastopol, and the strongly fortified arsenal of Cronstadt.

This text supplies another argument

against applying this prophecy to the Jewish nation. For if we were to suppose that Russia were to invade Palestine, and to be defeated there, yet, if the Jews had the will, they would not possess the means of carrying the war into the country of the enemy, or of "sending a fire on Magog and among them that dwell carelessly on the sea-coasts." This can only be done by a nation with a large naval force, which the Jews never did, and probably never will possess; but a force adequate to this is possessed by "Gomer" and the merchants of Tarshish, and that force is now actually assembling and for the very purpose of carrying and of spreading a "fire" on "Magog," and among them that dwell confidently in the isles.

The defeat of Russia is certain, with the entire overthrow of all her mighty force — for the Lord has spoken it. "For I will smite" הַפִּיתִי "*hichchathi*," I will *cause to be smitten by the sword*," "thy bow out of thy left hand." The power that is arrayed against thee will take thy northern

strongholds; "thy arrows shall fall out of thy *right hand*;" thy armies in the south shall be paralyzed and fly; but when they shall make a stand for the final conflict, their overthrow and destruction shall be inevitable: for, "thou *shalt fall* upon *the mountains of Israel, thou, and all thy bands, and the people that is with thee.*"

The boasted millions of armed men which Russia may bring shall not save her; for her "cup is full of abominations," and her doom is sealed. "The pride of thine heart has deceived thee, thou that dwellest in clefts of the rock, whose habitation is high; that saith in his heart, who shall bring me down to the ground? Though thou exalt *thyself* as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord." Obadiah 3:4.

7. The place of final discomfiture.

Does the prophet inform us where "Gog" shall be overthrown? and can we ascertain that locality? Let us carefully examine the text.

Chap. 39, verse 11. "And it shall come

to pass in that day, *that* I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the *noses* of the passengers; and there shall they bury Gog and all his multitude; and they shall call it the valley of Hamon-Gog."

We have made some remarks on "the valley of the passengers" in our introduction, p. 18; but the reader will perhaps not be displeased to hear something more on the same subject, as it is so important to a right understanding of the prophecy.

1. Its geographical situation. "On the east of the sea." When in the Scriptures the land of Palestine is spoken of, and the word "sea" occurs, it often, although not always, means the Mediterranean Sea; and if it could be proved that the phrases "land of Israel," and "mountains of Israel," as used in this prophecy, refer exclusively to Judea, then we might expect to find "the valley of the passengers somewhere on the eastern coast of the Mediterranean Sea, and within the limits of the promised land;

but we have shewn that those expressions cannot be so limited, but must be understood in a much more extended sense.

We have subjoined the above phrases, as applying to Christian lands; and if our interpretation be correct, then will the word "sea" mean some collection of waters which bounds Christendom to the eastward; which certainly is not the Mediterranean; but must mean either the Black Sea, the Sea of Azof, or the Caspian Sea; for these seas do really form the bounds of Christian lands, and particularly the Caspian; for the whole world to the east of the Caspian Sea is either Heathen or Mohammedan.

Now the "valley of the passengers" is on the "east of the sea;" and therefore some place answering to the description as given by the prophet, must be sought for in the vicinity of one of the three seas above named.

2. It is called "*a valley.*"

We would here beg to inform the English reader that, in the Hebrew Bible, there are

four different words translated "valley;" and each word conveys some peculiar idea of the place it is intended to describe.

1. בִּקְעָה "*Bigah.*" This means a break between mountains. It occurs Deut. chap. 8, v. 7. Fountains and depths that spring out of valleys and hills.

2. נַחַל "*Nakhal.*" "*A valley or low ground with a stream of water.*" It occurs, Gen. 26:17. "And Isaac departed thence, and pitched his tent in the valley of Gerar. Through this valley runs the brook Besor. The modern Arabs call such a place "*wadi.*"

3. עֵמֶק "*Emeg.*" "*A low, deep valley.*" It occurs, Gen. 14:3. "All these were joined together in the vale of Siddim, which is the salt sea." Such a place was the "valley of Jezreel," (Judges 6:33,) so often referred to in the historical parts of the Bible.

4. גַּי "*Gai.*" This word comes from a verb, which signifies "to increase," "rise," "swell," "to grow higher and higher."

"Gai" is defined as "a valley," or more

properly, "*a rising ground or lawn, rising from the bottom, to the adjoining hill.*"*

"*A broad valley.*" This is the word used in the text.

"The valley of the passengers" is, then, a "*broad rising ground.*" It cannot possibly be the "valley of Jezreel;" for this is shewn in definition third to be, "a low deep valley, "*emeg*;" but the "valley of the passengers" is a rising ground, a "*gai.*" For a place like this, and sufficiently capacious for the mighty army of "Gog" and their opponents to engage in their mortal combat, we shall look in vain through all the land of Judea.

But a place answering this description in every particular, is found in the south of Russia.

In speaking of Russia now, we wish to be understood as Russia within her own bounds, or as the proper land of "Gog." Russia did not formerly extend beyond the forty-eighth degree of latitude; all to the south of that parallel are encroachments.

* See Parkhurst's Hebrew Lexicon.

Russia in general is a level country, nevertheless if a line be drawn from the Caspian Sea, a little to the westward of north, and that line be extended to the Arctic Ocean, it will include two large *declivities, gradually descending*; one towards the north-east and the north-west, and the other towards the Caspian Sea, south.

With this latter *declivity*, we have to do in our present inquiry.

In the British Cyclopædia, under the article Russia, we read: "Russia has two *great declivities*, one towards the north-west and the north-east, and the other towards the south. Down the *south declivity* flow the rivers Dnieper, *Don*, the Kuban, and the *Volga*."

Chambers also informs us, concerning Russia:

"The territory may be regarded as one *vast plain*, with a *slight elevation* running diagonally across the interior, and forming the great *water-shed* which diverts the rivers to the Arctic Ocean on the one hand, and to

the Caspian and Black Seas on the other: the southerly portion of the plain includes the whole district along the Volga, as far as the sandy steppes or deserts, between the Caspian and the Sea of Azof, and constitutes the finest part of Russia."

Here is the very thing described by the prophet; it is "*gai*," "a rising ground;" "a broad valley;" a "lawn rising from the bottom to the adjoining hills;" having the Carpathian mountains to the west, and the Ural mountains to the east. It also is, or lies, to the east of the sea: i. e. the Sea of Azof: and moreover it is the utmost bound of Christian lands towards the east.

3. "The valley of the passengers."

The designation of the place is also very remarkable. "The valley of the passengers" is certainly intended to point out the place as some great thoroughfare."

This designation can be applied to no place in Palestine except in a very limited sense; but it applies with very great force to southern Russia. For the "*gai*" in this region is truly a "valley of passengers."

Down this "gai" Russia carries on an immense traffic; through it caravans take the produce of Russia to Tartary, Persia, and China, and bring back tea, silks, and other productions of southern climes. Down this "gai" flows the Don, which discharges its waters into the Sea of Azof, and the majestic Volga, said to be navigable for seventeen hundred miles; and what seems utterly surprising, this noble stream, the Volga, which empties its waters into the Caspian, is to this day called "*the highway of Central Russia.*"

Down this "gai" Russia has sent and is sending her munitions of war to the south; down a portion of this valley, many of the troops of Russia have marched to the shores of the Black Sea. Sebastopol and the Crimea is the south-west extremity of this "gai." If the Russian armies should be defeated by the Turks, they must retire to some portion of this valley.

Towards this "gai" the Anglo French armies will make their way; that valley is a central point for Russia to assemble her

forces from distant parts of the empire; and sufficiently extensive for them all to act. Somewhere, then, in this "gai," near the Don or the Volga, will "Gog" or Russia make a final stand, and there will he be overthrown. For thus, "saith the Lord God, I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea."

The English text reads: "And it shall stop the *noses* of the passengers;" but there is no word in the Hebrew answering to this: in the margin the word "*mouths*" is inserted; this word is also without a corresponding word in the original. It is certain neither word is necessary to complete the sense, for the text reads better without either term. *The place of graves "shall stop the passengers."* This may either mean, the traffic of Russia shall be limited; or what seems the better sense, the power of Gog shall be "stopped;" and the passengers, or the tribes of the south, shall be no longer subject to his tyrannical and despotic sway. "And there shall they bury Gog and all his multitude."

The awful conflict in the "valley of the passengers" is described by the prophet in strong figurative language, yet in language that is capable of an easy solution.

Verse 17. "And thou, son of man, thus saith the Lord God, speak unto every feathered fowl, and to every beast of the field, assemble yourselves and come; gather yourselves on every side to my sacrifice (margin slaughter) that I do sacrifice for you, *even* a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood."

The great "sacrifice" or *slaughter* being proclaimed, and both birds and beasts summoned to feast thereon, the rank and character of the slain (for the slain spoken of are certainly men and not beasts) is described by the terms "rams," "lambs," "goats," "bullocks," and "fatlings of Bashan."

Verse 18. "Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams."

Among the ancients *rams* were taught to

go before the flocks as leaders, and were followed by the flocks.

Aristotle says: "In every flock they prepare a *leader* of the males, who, when the shepherd calls him by name, *goes* before them."

In reference to this custom, generals and leaders of armies are often called "*rams*," both by profane and sacred writers.

Thus Homer speaking of Ulysses marshalling the Greeks, says:

"Nor yet appear his care and conduct small;
From rank to rank he moves and orders all.
The stately *ram* thus measures o'er the ground,
And master of the flocks, surveys them round."

Pope's Translation.

The "*stately ram*" is the general of the army.

Similar language is found in the sacred volume.

Exodus, chap. 15, v. 15. "The mighty men of Moab" is, literally, the *rams*, or leaders of Moab.

In Ezekiel, chap. 17, v. 13: "He hath also taken the mighty of the land:" literally, the *rams* of the land.

So in the text: "Ye shall eat the flesh of rams, of lambs," means, the bodies of great military chiefs, and their armies, shall be exposed on the field of battle."

Another term used by the prophet is "goats;" the margin reads, "*great goats.*" The word עֲתוּדִים "*athudim*" means both "*he goats*" and "*great goats;*" and so it is rendered in different texts. Isaiah, chap. 14, v. 9: "The chief ones of the earth:" the margin reads, "the great goats of the earth." Jeremiah, chap. 50, v. 8: "Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he goats before the flocks." Zech. chap. 10, v. 3: "Mine anger was kindled against the shepherds, and I punished the goats."

"*Goats*" here, means the potentates, princes or rulers who may be engaged in this struggle, many of whom shall fall, and be involved in the same mass of carnage with men of inferior rank.

The next term used by the prophet is "bullocks," to which he immediately adds, "all of them fatlings of Bashan," the word

מְרִיאַ "meria" comes from a verb which signifies to "rise" or "swell up," and while the noun is frequently used for a *swelled* or *fatted* beast, yet in the *Chaldean*, which is the language here used, it signifies a "sovereign, a supreme lord, one elevated to the highest dignity and power." In Dan. chap. 4:19, this word is translated "my lord."

In verse 20, it is said: "Thus ye shall be filled at my table with horses and chariots." רֶכָב "Rechab" means a *charioteer* or *rider*.

From this description, as given by the prophet, we learn that this dreadful war will be attended with an immense effusion of human blood, and that it will terminate in a battle that will be fearful in the extreme, and without a parallel for the numbers that shall be engaged; for the science employed for the destruction of human life; and for the slaughter that shall ensue; when potentates, generals, soldiers, horses and riders shall fall in vast masses, and over an extent of country so great, that the rites of sepulture will be impossible; but birds and beasts shall feast upon them:

for to the birds of the air and the beasts of the field it is said, verse 19: "And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you.

Verse 20. "Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord God."

Whether the final defeat of Russia, which there is now every reason to believe, shall take place as the result of the present struggle, is or is not the battle of "*Armageddon*" spoken of in Rev. chap. 16, verse 16, we will leave others to decide.

CHAPTER VI.

THE OVERTHROW.

Gog shall be turned back to his own Dominions — Shall be deprived of his Conquests — Shall be restrained from future Aggression — The Effect upon the Spread of Religion. Conclusion.

1. GOG shall be turned back.

Chap. 38, v. 2: "Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him,

Verse 3. "And say, thus saith the Lord God: Behold, I *am* against thee, O Gog, the chief prince of Meshech and Tubal:

Verse 4. "I will turn thee back, and put hooks into thy jaws."

If the reader will please to open his Bible he will see a *comma* after the word "*jaws*," in verse 4, where we have presumed to insert a period.

We have made this alteration, 1. Because the *pointed* Hebrew Bible is pointed here with an "*ath-nach*," which is equivalent to a colon or period. 2. Because the sentence is completed at the word "jaws;" for his being "*turned back*" is certainly subsequent to his being brought forth with "army, horses and horsemen."

Chap. 39, verse 1. "Therefore, thou son of man, prophesy against Gog: Behold, I *am* against thee, O Gog, the chief prince of Meshech and Tubal:

Verse 2. "And I will turn thee back, and leave but the sixth part of thee."

Here again we have put a period where the English text only has a comma, and as in the above case, after a word which, to make sense of the passage, must close the sentence. For the words that immediately follow: "I will turn thee back and leave but the sixth part of thee," are, "And will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel." This sentence cannot possibly refer to events which will *follow* his being "*turned*

back," and of his being deprived of *five sixths* of his territory, but to those *that precede*.

"Gog" first came up from his place out of the north parts" with his "army, horses and horsemen," to invade the land; and *afterwards* he is turned back and punished as described.

We hope these reasons will be deemed sufficient for the liberty we have taken in altering the points, and in closing the sentences as above.

"I will turn thee back."

"Gog" had extensive possessions and a rich country of his own; but he was not satisfied therewith, and he made aggressions upon other lands, and became a tyrant and robber of other nations.

Russia was but little known in Europe, until near the middle of the sixteenth century. She was then almost in a barbarous state, and had herself frequently suffered by the inroads of surrounding nations.

At that period, Ivan II. sat upon the throne, and under him commenced the

aggressive policy of Russia, for which her recent history has been so famous.

Ivan II. contemplated establishing commercial relations with Central Asia; in order to effect which purpose he raised a standing army and invaded Tartary.

After seven years' war, a large tract of country called "Casan," near the Ural Mountains, was subdued by the army of Ivan. This occurred in 1552.

The next year, Ivan marched his armies south; and in 1554, the kingdom of Astrachan, and all the country to the north of the Caspian Sea was conquered, and the southern frontier of Russia was extended from about the forty-eighth degree of latitude to the forty-fifth.

In 1689, Peter ascended the throne; and became sole monarch in the year 1696. The southern boundry of Russia was then in the forty-fifth degree of north latitude; and in the northern part of the empire, her west line only extended to the thirty-third degree east longitude. At that period she had no possessions on either the Black Sea or the

Baltic, and no access to the ocean except by Archangel; for even the province of Ingria, in which her capital is situated, then belonged to Sweden.

Peter contemplated making Russia a great maritime power; to accomplish which, as soon as he commenced his reign, he commenced his wars. He first led his troops against the Turks, from whom he took the fortress of Azof, and hence originated the operations of Russia in the Black Sea; and by various subsequent wars and treaties she has extended her line from Azof along the shore of the Black Sea, as far west as the river Danube.

In the year 1709, Russia began her conquests in Sweden, by the famous battle of Pultowa; and by various wars and treaties, Russia has wrested from Sweden at least one half of her kingdom. She has seized Finland, and has extended her line in that part of her empire, west, from longitude thirty-three degrees to eighteen degrees.

Poland was the country on which Russia next cast her ambitious eye. In 1772, the

Czarina Catherine seized upon that kingdom, which has since been partitioned and divided between Russia, Austria, and Prussia: Russia obtaining a "lion's share." To complete the subjection of Poland to Russia, in the year 1815, the Emperor Alexander received the title, "Czar, and King of Poland;" and in accordance therewith he received "homage at Warsaw."

Russia now turned her eye to the south, and determined to extend her frontier in that direction.

In the year 1742, she built the town of Orenburg, and formed the government of Orenburg, in the *then* south-east boundary of the empire.

The fortress of Orenburg is situated in lat $52^{\circ} 31'$, and east longitude $54^{\circ} 49'$. This was intended as a stepping stone to farther conquests.

Soon after the building of Orenburg, several "*Khans*," or sovereigns of Tartary, submitted to the Russian arms.

From Orenburg, her forces marched south to the Sea of "Aral," which, as well as the

Caspian Sea, is now entirely under control of the Russian flag.

In the year 1840, Russia sent an expedition by the Sea of Aral, to "Khiva," in Southern Tartary, in about the forty-first degree of south latitude. Last year, she sent an expedition to the "Sir-Deria," a river which discharges its waters into the Sea of Aral, on the eastern side of that sea. The "Sir-Deria" is said to have been the "Iaxartes" of the ancients. On this river Russia now has a fort.

From "Khiva," she has again advanced south and east, and her influence now is felt in "Bokhara," Samarcand, and "Kokhan." From "Khiva," on the west, to "Kokhan," on the east, is near five hundred miles; this is her extended front to the south, where she is now within a few degrees of the British possessions in India, which her armies have already menaced.

From the Caspian Sea, she advanced upon Persia, to the west and to the south, and took from Persia, the province of Daghestan, and other districts, comprising an

extent of country equal to the whole of England.

These conquests were made in fourteen years.

It is said that from the days of Peter to the present time, including a period of about one hundred and fifty years, "Russia has advanced her frontier five hundred miles towards Constantinople, six hundred and thirty miles towards Stockholm, seven hundred towards Berlin and Vienna, and one thousand towards Calcutta." And in the mean time her conquests have extended over the whole of Northern Asia, and a portion of North America. Yet is she not satisfied. Constantinople is the present object of her ambition and designs; which, did she obtain, she would overlap, embarrass, and menace all Europe; the world would be under her "dictum," and her iron hand would enslave all nations.

But the "Lord God Omnipotent reigneth," and he has set bounds to the ambition of the mightiest monarch. "Gog" has gone his full length of conquest and of oppres-

sion, and now he shall be stayed — for “Thus saith the Lord God: I will turn thee back, and put hooks in thy jaws.”

2. Gog shall be deprived of his conquests.

Chap. 39, verse 2, “And leave but the sixth part of thee.”

In these words our attention is directed to the immediate result of this present war.

1. While the armies and navies of Russia shall be defeated and overthrown, yet her nationality shall be preserved. She shall not be destroyed, but “*turned back.*”

It is a remarkable feature in this war, that, before its commencement, the Allies pledged themselves to each other and to the world, that they will receive *no additional territory* by the conquest of Russia; and they still avow it as their only object to secure the independency of the Turkish Empire.

This sole object is constantly insisted on by the British government, in all their official acts; and that the views of France are identical in this, is clearly shown by the speech of the Emperor of France, at the

opening of the legislative session, on the second of March. Upon that occasion the Emperor said:

“Europe knows that France *entertains no ideas of aggrandisement*; she only wishes to *resist dangerous encroachments*. Therefore I am proud to proclaim openly, that the *time of conquest is past irrecoverably*; for it is *not by extending its territorial limits that a nation can henceforth be honored and powerful*; it is by placing itself at the head of generous ideas, by making everywhere prevail the empire of Right and Justice.”

But while the *nationality of Russia will be preserved*, yet we learn from the Prophet that she will be deprived of her conquests and be confined within her own proper bounds: “I will leave but the sixth part of thee.”

It is truly worthy of deep consideration, as being illustrative of this part of the prophecy, that Russia, as she exists in her present gigantic form, does really consist of *six parts*.

One part is her own *proper territory*; besides which she occupies *five other parts*, which she has wrested from *five other nations*.

Russia Proper is very extensive; it includes a large portion of Europe and Northern Asia, or the countries of "*Rosh, Me-shech, and Tubal*;" that is, Russia, Muscovy, and Siberia. These countries Russia will continue to hold.

But Russia has robbed *five nations* of large portions of territory, which she must now give back.

The countries she has robbed are as follows:

1. Tartary; commencing with the conquest of Casan and Astrachan, in the sixteenth century, and continuing her conquests until this day.

2. Turkey; commencing with the conquest of Azof and the Crimea, in the dawn of the last century, and continuing until 1812, when the Pruth was made the boundary between the two empires.

3. Poland; which as before said has

been divided between Russia, Austria, and Prussia.

4. Sweden; commencing with the conquest of Ingria and Livonia, in the days of Peter the Great, and continuing until the year 1809, when the entire control of the Gulf of Finland was ceded to Russia.

5. Persia; beginning in 1800, and ending in 1812, when large portions of Persia came under the government of the northern tyrant.

These are the principal conquests of Russia, and they are just *five in number*; Russia proper makes the *sixth* part, and Jehovah says to "Gog," "I will leave but the sixth part of thee."

In the month of March last, and a few days before the declaration of war, a political pamphlet bearing the title: "*A Revision of the Map of Europe*," was printed in France, but was immediately suppressed for political reasons, not however before its contents were made public.

This pamphlet is generally supposed to have been written by the Emperor of France

himself; it is a remarkable production, and may be regarded as a most astonishing comment on the words, "I will leave but the sixth part of thee;" as will be seen from the following extract:

"France, in drawing the sword, demands nothing for herself; she wishes nothing, she stands in need of nothing. The greatness of a country is not measured by the extent of its territory, but by the influence of its policy and the expansive force of its ideas. England, our cordial and powerful ally, does not expect anything either, as the reward of her concurrence. Like us she acts in the sense of the national tradition, but also in sense of the liberty of the world.

"This disinterested attitude, supported by reiterated and solemn declaration, leaves no doubt upon the mind of any man. The Western powers would only, therefore, be the more authorized to raise the question of *remodelling the map of Europe*.

"Has not the moment come for openly declaring what all think and whisper below their breath? What illusion does there

still exist in the nature of the conditions upon which Europe must *dictate* a desirable and solemn peace, which will indemnify her for the sacrifices she is preparing to make?

“To-day all eyes are opened. It is by the extent of the danger that the means of preventing its return must be measured. It is quite clearly understood that it will not *suffice to demolish the ships and the ports of Russia*, but that it is still more necessary *to drive her back*, especially towards Asia, *far beyond her actual boundaries*.

“It is not in her centre that Russia is vulnerable, it is at her extremities. But if the blood is driven back towards her heart, she will choke. The head of the colossus is at Helsingfors, its right arm at Warsaw, its feet at Sebastopol. It is then *Finland, Poland, and the Crimea*, that *it is necessary to drag out of the clutches of the double-headed eagle*.

“The loss of Finland is an ever-bleeding wound in the flank of Sweden, for she beheld that fine province torn away from her piecemeal, from whence Russia draws nearly the

whole of her maritime population and her timber. It is in Finland that the reprisals of aroused Europe *must commence*; and *restitution* of that country to its *ancient owners* would be an act of policy, the prudence and justice of which none dare gainsay. A line drawn from Viborg to the Gulf of Onega, would become on that side, in the north, the extreme limit of Russia. The country of Gustavus Adolphus and of Charles XII. would resume the rank so long and so worthily occupied in the councils of Europe.

“If it were possible to restore the ancient Polish nationality, so great an act of reparation would make all generous hearts beat with pulsations of joy. Condemned at present to the silence of the slave and to a political death, Poland would then have a place and a deliberate voice in the assemblies of a state which has given so many proofs of religious toleration and of a wise spirit of progress.”

The emperor proposes, that besides the Crimea, Russia shall be compelled to restore to Turkey “the oriental shores of the

Euxine, and the trans-Caucasian countries, where the Russians have established themselves to take Constantinople in the rear. The effect of this double restitution would be to assure the brave mountaineers of the Caucasus, who, with their own resources have competed for twenty years against the Muscovite forces."

The emperor adds: "Thus would be closed to Russia that road towards Persia and India which she has tracked out for herself with so much perseverance and zeal."

No one would suppose that the Emperor of France, if he really wrote the above, designed his pamphlet to be a comment on the text under consideration: yet does he say of Russia, it is "*necessary to drive her back;*" while he shews that the government views with indignation the conquests Russia has made from *five different countries*, namely, Finland or Sweden, Poland, Turkey, Caucasus or Tartary, and Persia; and that France and Great Britain both contemplate dragging these conquests "out of the clutches of the double-headed eagle."

Surely the text, "I will turn thee back and leave but the sixth part of thee," needs no further exposition.

3. Gog shall be restrained from future aggression.

Chap. 38:3. "I will turn thee back, and put hooks into thy jaws."

"I will put hooks into thy jaws," has reference to the manner of taming, or restraining, refractory beasts, as the camel or buffalo, where a ring is passed through the nose of the animal, to which a rope is fastened, and by which it is guided at pleasure."

Job, when speaking of "leviathan," asks, "Canst thou put an hook into his nose? or bore his jaw through with a thorn?"

The application of this to our present purpose, will be understood by a reference to the case of Sennacherib, 2 Kings, chap. 19, v. 28, where God said to that impious monarch: "Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back

by the way which thou camest." The 35th and the 36th verses fully explain the words, "I will put my hook in thy nose;" for, "It came to pass that same night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred and fourscore and five thousand: and when they arose early in the morning, behold they *were* all dead corpses." Here was the overthrow of Sennacherib; and was followed by an immediate retreat into his own land, after which he never returned into Judea, but was slain by his sons, "Adrammelech and Sharezer." So in the case of "Gog," or Russia. She shall not only be defeated, "turned back," and reduced to one "sixth part," but "*hooks*" shall be put into her "*jaws*," or she shall be restrained from ever again subduing or oppressing the surrounding nations.

The manner in which "*hooks*" shall be "put into the jaws" of "Gog," is graphically represented in chap. 39: 8-16. The events described in these verses, although near at hand, are nevertheless yet future;

and as we utterly disclaim all prophetic knowledge, we would gladly pass these verses without a single remark, if, by so doing, we could bring our observations to a satisfactory close. But as this cannot be done, while we would not dogmatise on this matter, we would nevertheless respectfully crave the reader's indulgence while we submit to his consideration what appears to us to be the meaning of this very difficult part of the prophecy.

Verse 8. "Behold, it is come, and it is done, saith the Lord God; this *is* the day whereof I have spoken.

9. "And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the hand-staves and the spears, and they shall burn them with fire seven years.

10. "So that they shall take no wood out of the field, neither cut down *any* out of the forests; for they shall burn the weapons with fire; and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord God."

Here is a reference to the ancient usage of burning the arms and instruments of war belonging to the conquered nations. Thus we read, Joshua, chap. 11, v. 6: "And the Lord said unto Joshua, "Be not afraid because of them; for to-morrow about this time will I deliver them up all slain before Israel: thou shalt hough their horses, and burn their chariots with fire."

In the present instance we certainly cannot understand that the arms of "Gog" shall literally supply all the "people of the land" with fuel for "seven years;" that would be impossible; nor does the prophet say this. He says: "They that dwell in the cities of Israel shall burn them," i. e. the instruments of war, "seven years."

Does not this instruct us as to the manner in which this war with "Gog" shall be prosecuted? And will not the fleets and armies of the allies, by the use of steam, and in accordance with the modern tactics of war, proceed along the coasts of Russia, burn her maritime towns, dismantle her forts, destroy her navy, and hold military

possession of her strongholds, for the space of "seven years?"

This interpretation will show a remarkable connection in the different parts of the prophecy. For although Gog shall be defeated and conquered, yet there is not the least hint that the armies opposed to him shall invade the interior of his dominions. In fact it is strongly intimated by the Prophet that the conflict with Russia shall be entirely on her *frontiers*. For in chap. 39, verse 2, it is said: "I will turn thee back;" but it is not said he shall be followed. Verse 3: "I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand;" but it is not said he shall be attacked in his interior. Verse 4: "Thou shalt fall upon the mountains of Israel," not in thine own lands.

Verse 6. "And I will send fire on Magog, and among them that dwell carelessly in the isles," which, as before explained, means "*sea-coasts*:" it is not said the fire will burn through the heart of his dominions. Verse 9: "They that dwell in the cities of

Israel shall go forth and burn the weapons in the fire seven years ;” which words seem to convey the idea, that for “ seven years ” Russia shall be virtually disarmed, having no navy, or forts on her sea-coasts ; and that, during that period, “ they shall take no wood out of the field, neither cut down *any* out of the forests ” to rebuild the navy, or restore the demolished fortresses, “ for they shall burn the weapons with fire.”

In the pamphlet by the French emperor, from whence we have just made a long extract, we are given to understand that the plan of the present campaign, is, in all particulars, in full agreement with this part of the prophecy. The words of the emperor are so astonishing, that we may be excused if we again place them before the eye of the reader.

“ It is quite clearly understood that it will *not suffice to demolish the ships and the ports of Russia*, but that it is still more necessary to *drive her back*, especially towards Asia, *far beyond her actual boundaries.*”

“It is *not in her centre that Russia is vulnerable, it is at her extremities.* But if the blood is driven back towards her *heart, she will choke.* The head of the colossus is at Helsingfors, its right arm at Warsaw, its feet at Sebastopol. It is then Finland, Poland, and the Crimea, that it is necessary to drag out of the clutches of the double-headed eagle.”

While verses 9 and 10 describe the manner in which the war shall be prosecuted in its earlier stages, verse 11th points to the place of the last conflict between the belligerent armies.

For our views on this we refer the reader to a preceding page and to the remarks there made we shall add nothing further.

Verse 12. “And seven months shall the house of Israel be burying of them, that they may cleanse the land.”

We certainly must not understand from this, that the conflict in the “valley of the passengers” will be so dreadful, that it will occupy “all the people of the land” “*seven months*” to bury the dead!

This supposition is absurd. The Prophet seems to refer to the time the war shall continue. "Seven months" shall be employed in this war; but when the "seven months" are to commence, the Prophet does not inform us. Possibly from the declaration of war by the allies. But the war will be of "seven months" duration, and at the termination of that point, shall the mighty power of "Gog" be "buried," so that it shall not again terrify and enslave the nations. And this overthrow of "Gog" shall take place, "that they may cleanse the land," that tyranny and oppression may be destroyed, and that the nations of the east may be delivered from the God-dishonoring and soul-deceiving teaching of the corrupt hierarchy of Russia.

Verse 13. "Yea, all the people of the land shall bury *them*; and it shall be to them a renown the day that I shall be glorified, saith the Lord God."

Some of the European nations may hesitate as to what part, or whether they shall take any part in this dreadful war, yet in

the end they will unite; for it is written, "all the people of the land shall bury *them*." It shall be to the nations who accomplish this great purpose, "a renown," and God thereby "shall be glorified."

But means shall be employed to prevent the resuscitation of the power of Russia.

Verse 14, "And they shall sever out men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it: after seven months shall they search."

Upon this verse we would observe, first, that in the Hebrew there is no word answering to the English word "*employment*;" second, that the margin very properly inserts the word "*continuance*," instead of "*continual*;" third, that there is no stop after the word תמיד "*Tamid*," "*continuance*," but the first stop in the pointed Hebrew Bible is after בארץ "*Ba-aretz*," "in the land," and is equal to a semi-colon; so that the text will read thus: "And men of continuance they shall sever passing in the land."

Those persons called by the Prophet, "men of continuance," are evidently men of talent and perseverance, or who are in modern language diplomatists; these, the "people of the land" shall "sever:" that is, the governments of Europe shall appoint them to fix the future bounds of Russia, and the rank she shall hereafter sustain among the nations.

These "men of continuance" will not be called upon to the discharge of their duties until the termination of the war, when they will be associated with others who are called "passengers."

The word *הַעֲבָרִים* "*Ha-overim*," "passengers," means "pilgrims," "itinerants," or persons who are frequently removing from place to place." Abraham was such a "passenger," and the same word is applied to him. In Gen. 12: 6, it is said, "And Abram passed through the land." In Gen. 14: 13, "Abram" is called "the Hebrew:" that is, the "passenger;" and in the same sense the patriarchs of old were "sojourners, or passengers" in the land of Canaan.

The term "passengers" in the text evidently means the nomadic or wandering tribes in Central Asia, who have been oppressed by Russia, but who shall now gain their liberty, and who shall be present with and assist the diplomacy of Europe in limiting the power of Russia; or, as the Prophet expresses it, in putting "*hooks into the jaws*" of "Gog." For so reads the text: "And men of continuance they shall sever, passing through the land, to bury with the passengers those who remain upon the face of the earth, to cleanse it."

Verse 14. "After the end of seven months shall they search." The governments of Europe shall fully inform themselves of the political relations of Russia to all the numerous tribes over which *she* exercises government or control.

Verse 15. "And the passengers *that* pass through the land, when *any* seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamon-gog."

Here is a reference to a custom in the

east of raising a "heap" of stones over the grave of a person who had been murdered: when each traveller as he passes lays an additional stone upon the "heap." 2 Kings, 23:17, "What is the title, הַעֲרִיף 'Hatzziun,' the heap, that I see? And the men of the city told him, *It* is the sepulchre of the man of God, which came from Judah."

The "passengers," or tribes of Tartary, when they shall see a "man's bone," or when they shall find other people who like themselves have been oppressed by the northern tyrant, shall "set up," (margin, shall build up,) "a sign by it;" shall represent the case of that oppressed people in the great council of nations, until their wrongs are redressed and they are made free.

We are here taught to expect as the result of this present war, that nation after nation, and tribe after tribe, shall be delivered from the iron grasp of the Czar of Russia, until both civil and religious liberty are fully enjoyed by all people, over the entire extent of the vast territories at present under his sway.

The place where this council of nations shall sit, is said to be "in the valley of Hamon-gog;" probably the same place as "the valley of the passengers."

Verse 16. "And also the name of the city shall be Hamonah." "Hamonah," means "the multitude." Is there any city near the Sea of Azof, the name of which, if translated, would signify the same as the Hebrew "Hamonah?"

The sixteenth verse closes nearly the same as the fourteenth. The fourteenth closes with this sentence: "That they may cleanse the land;" the sixteenth: "Thus shall they cleanse the land."

Similar phrases are found in other parts of the prophecy; as chap. 38, v. 16: "That the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes." Verse 23: "Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I *am* the Lord." Again, chap. 39, verse 6: "And they shall know that I *am* the Lord." Verse 7: "And the heathen shall

know that I *am* the Lord, the Holy One in Israel." Verse 13: "And it shall be to them a renown, the day that I shall be glorified, saith the Lord God." Verse 14: "To bury with the passengers those that remain upon the face of the earth, to cleanse it."

These expressions are certainly not accidental, but are designed to show us the religious character of this war; or, perhaps we may say with more propriety, the effect it shall have upon religion. Russia has long boasted of her Christianity, and it is now declared by the Czar, as a reason for the present war, that he is "*combatting for the Orthodox Faith.*" But Jehovah denounces the religion of Gog, or Russia, to be spurious and contaminating; and while he engages in a crusade in order to propagate his errors, "the Most High," who "ruleth in the kingdom of men, and giveth it to whomsoever he will," will overrule his purposes, frustrate his expectations, destroy his power, demonstrate his ignorance, cleanse his land of its demoralizing theology and its semi-heathen worship, and

introduce therein the true principles of our holy Christianity, and the free circulation of the Book of God. "Thus shall they cleanse the land;" and, "I shall be sanctified in thee, O Gog, before their eyes."

CONCLUSION.

From this remarkable prophecy, we learn that neither Turkey nor Russia shall be destroyed. For this the word of Jehovah is pledged; and this the governments of Europe avow.

Of Turkey, the land which "Gog" shall invade, the Lord God hath said: "They shall dwell safely all of them; the *"integrity"* and *"independence"* of the Turkish Empire, is the sole motive for interference on the part of both England and France.

Of Russia, Jehovah says: "I will turn thee back, and put hooks into thy jaws." And again: "I will turn thee back, and leave but a sixth part of thee." Russia will not be destroyed, but *"turned back."* She will lose *five sixths* of her possessions, because she has taken them unjustly from

other nations ; but by her remaining "*sixth*" she will continue an independent nation. The Emperor of France has declared : " France, in drawing the sword, demands *nothing for herself ; she wishes nothing ; she stands in need of nothing.* England, our cordial and powerful ally, does not expect anything either as the reward of her concurrence." The Emperor afterwards adds : "*It is necessary to drive her, Russia, back.*" The coincidence of expression, as used by the Prophet and by the Emperor, is so remarkable that it must strike every mind.

But some may ask, if Turkey is preserved in her extent of empire, will not her Mohammedanism retard, if it does not prevent altogether, the evangelization of the nations under her control ?

To this we reply : we think the Mohammedanism of Turkey will not continue much longer ; but however long it may continue, in the end it will most certainly be destroyed. When we speak of the " preservation of Turkey," we do not mean Moham-

medanism, but Turkey in her political character, as holding what in diplomatic language is called "the balance of power." Turkey thus considered, and giving to her subjects, as she has already done, full liberty of conscience, will not only not retard, but will materially promote the conversion of the world. For in countries purely Mohammedan, as well as in countries purely heathen, Protestant truth has not those corrupt forms of Christianity to contend with, that it has in those churches where the Papacy or the Greek Church are dominant. When, therefore, all restrictions as to the mode of teaching Christianity are removed, and the Bible and Koran are brought fairly in contact, truth will unquestionably prevail; the "Crescent" will rapidly wane as the "Sun of Righteousness" appears orient; and the long deluded devotees of the false prophet will receive the light of pure Christianity.

It is but a very few years since liberty began to dawn upon the Turkish Empire, and it is only since the present struggle commenced, that Christians in that country

were placed on equal grounds with their Mohammedan fellow-subjects, yet it is truly surprising to see the progress Christian truth has made, and the effect it has already produced upon the public mind.

A correspondent at Constantinople has made the following statement, which has appeared in the "London Christian Times," as well as in several other religious periodicals:

"The spread of Bible truth has for the last twenty years in Turkey been such that it is impossible for me to believe that God is now about to give his work up to the destroyer.

"A distinguished Christian traveller from England, recently put the question to the American missionaries here, (Constantinople,) whether the statement made by Mr. Layard in Parliament, that there are more than *forty towns and villages* in Turkey in which are Protestant congregations, is strictly true.

"This led to the writing down a list of names of places, and the cheering fact was

established, that in more than *fifty towns* and *villages* in the empire, there are *Protestant Assemblies* for Divine worship on every Lord's day.

“The largest of these congregations is that at “Aintab,” about three days north-east from Aleppo; where there are more than seven hundred Protestants: the smallest may perhaps not number more than three or four souls.

“But in all these different places, the word of God has entered, and souls are found who, we may hope, are his spiritual worshippers. And besides these, who have openly avowed themselves as Protestants, risking all the consequences, there are known to be *thousands* among the Armenians, in the capital and throughout the interior of Turkey, who are really Protestant in sentiment, though not yet sufficiently moved by religious truth to impress them to take an open stand for the Gospel, before the world.

“Now may we not reasonably hope that all this preparation, is to be followed by a glorious completion?

“Twenty-five years ago, not a single Protestant could be found among all the nations of the land, and Protestantism, was either wholly unknown, or where known at all, it was considered as synonymous with Infidelity and Atheism. Now there are in Constantinople and its vicinity, nineteen Protestant Clergymen, and fourteen Protestant schools; and in the whole empire, there are sixty-seven Protestant preachers.

“And I have another pleasing and encouraging fact to state, which is, that although among these there are representatives of several different branches of the Protestant church, yet so far as I know, without a single exception, they are laboring harmoniously for one and the same object. For example, at the metropolis, from which I write, among the nineteen clergymen mentioned there are Episcopalians, Presbyterians, Congregationalists and Lutherans, and one Waldensian, and yet but one spirit seems to pervade them all; and they often come together for prayer and conference in regard to the great work in which they are engaged.”

The church has thus achieved a triumph in the dominions of the Sultan which the most sanguine could not have anticipated. She has, as shewn in the above extract, in a quarter of a century, organized in different places, more than fifty congregations, and established fourteen Christian schools in Constantinople; while sixty-seven evangelists are scattering the seeds of divine truth broadcast over the length and breadth of the empire; and as all this was effected before Christianity was even tolerated, and therefore at great and constant personal danger to those who were engaged in the enterprise, what may we soon expect to see now that all laws for persecuting Christians are revoked, and Christian ministers are everywhere allowed to preach the Gospel, without hindrance or Mussulman interference.

Turkey will not be destroyed or conquered, but converted; and judging from the "signs of times," her conversion seems nigh. But while Turkey, a great Mohammedan power has been yielding to the force of right

principle and Christian truth, Russia, a great nominal Christian power has been recreant to the spirit of the Gospel, and is decidedly antichristian in her practice. She has interdicted the circulation of the Book of God, and banished Christian teachers from her land; she has suppressed all ideas of civil and religious liberty among her subjects, and has placed them under the ban of perpetual ignorance; and, not satisfied with the evil she has done at home, she has at length commenced a crusade to the west, where she contemplates first to subdue, and then to involve the nations in that direction in the same tangible moral darkness, and place them under the same despotic rule that she has the nations of the south and of the east. But her "double-headed eagle" has soared high enough, and has flown far enough; the circle of her flight must now be circumscribed: her star has long been in the ascendant, but at length it has reached its meridian altitude; it culminates; it will soon descend with fearful velocity, and by the concussion it shall sustain it will be broken

in pieces, and a fragment only shall remain. Gog shall thus be humbled; Jehovah will thus be glorified: for he will "cleanse the land," and "not *let them* pollute his holy name any more."

And while the Colossus of the north will lose his hold of the nations, "The house of Togarmah," so long deceived by the blasphemous doctrines of the false prophet of Mecca will receive the truth, and enlightened thereby, they will cast off the Mohammedan yoke. Mohammedanism itself must perish, for it is written, "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared." And at these things the heathen shall be astonished, the enemies of truth be confounded, the church shall rejoice, and the Lord God shall be honored among the nations.

Verse 21. "And I will set my glory among the heathen, and all the heathen shall

see my judgment that I have executed, and my hand that I have laid upon them.

Verse 22. "So the house of Israel shall know that I *am* the Lord their God from that day and forward."

A P P E N D I X .

THE following communication by Rev. Mr. Davis, a Baptist clergyman of Yarmouth, N. S., was addressed to the editors of the "Christian Messenger," (Halifax, N. S.,) and was published in that paper of May 4th. And as it contains a full analysis of the views expressed in the foregoing work, it is here inserted as affording to the reader indubitable evidence that these conclusions were not reached by the aid of the numerous confirmatory events that have recently transpired, but are the result of a careful and critical examination of the 38th and 39th chapters of Ezekiel's prophecy in the light of previous history.

DEAR BRETHREN,

While I write, a telegraphic dispatch announces the formal declaration of war against Russia by England and France. The dreadful tragedy of the East thickens. What will be the end thereof? The God of Providence and the head of the church knows, and calmly contemplates the working out of his own schemes of vengeance and of love. We have just had a remarkable lecture delivered among us on this subject, by the Rev. Wm. Wilson, our Wesleyan minister. He finds this whole contest foretold in the prophecy against Gog, Ezek. 38, 39. Let me give you his scheme in a few words.

I. Here are the INVADERS in this war.

Ch. 38, 2. All my references will be to this chapter, unless notice be given to the contrary. Bishop Newcome thus renders the verse before us:—
 “Son of man, set thy face against Gog of the land of Magog, prince of Rhos, Mesech and Jubal, and prophecy against him.” Here we have according to our lecturer, the ancient Scythians and modern Russians, Muscovites, and people of Tabolski. These are the invaders.

II. The INVASION.

It is upon “the house of *Togarmah* of the north quarter.” Here we have the ancient Turcomani, and the modern Turks; particularly the Turks settled in Europe. True, according to the pointing of our version, we have *Togarmah* associated with *Meshech* and *Tubal*. But this is thought to be an error. Place the period at the end of v. 4, and you have the pointing of the Hebrew, and it is thought, the true pointing, distinguishing between the Russians spoken of v. 1–4, and Turkey and her allies, spoken of v. 5, 6. Of these allies more hereafter.

But this invasion, after all, is said more especially to be “against the mountains of Israel—my people of Israel—the land of Israel.” Well, does not Turkey hold Palestine? Would not Russia like to grasp it? Has there not in fact been much said about this very land, and about Jerusalem, in past

negotiations between Turkey and Russia? Besides, may we not take Israel here in a large spiritual sense; a sense common in the Bible, and not uncommon in Ezekiel? And does not the Czar lust and burn to intermeddle with the progress of Protestant Missions in Turkey and the East? Is not this very warfare set on foot just as much for the purposes of spiritual despotism as for any other? Surely the true Israel, Israel after the Spirit, is largely interested here. Let the Czar triumph, and what would become of liberty, of Christian Missions, of the prospects of the Jews for their return to their own land? for which last event many good people are looking, and the problem respecting which will perhaps be solved ere long. Considerations like these serve to give probability to the extended interpretation of the word Israel in the case before us, for which our lecturer contended.

The *time* of the invasion is indicated v. 8, by the phrase "the latter years;" and again, v. 16, "the latter days;" which years and days seem not yet to have arrived, unless we are even now upon them.

The *manner* of the invasion is marked v. 10, 11. Could anything be more striking? Whence comes this war, but from the "mischievous purpose" (marg. v. 10.) of Nicholas? And did he not begin it by stealing across the Pruth when no one was prepared for it, as though he thought he had nothing to do but

to "spoil the spoil, and to prey the prey?" (marg. v. 12.) In v. 8, 12, the Lecturer pointed out many coincidences between the land spoken of by the prophet and Turkey, which I cannot pretend to detail, but which all went marvellously to strengthen his position.

III. The MOTIVES of the invasion.

These have been hinted at, but must be more distinctly noted. They are avowedly religious. And really so, as we have just seen; though certainly in no good sense. But they are pre-eminently ambitious. Are they not described, v. 13? Please turn to it. Here, if I remember rightly, Sheba represents Egypt; Dedan, in a large sense, to be explained just now, Persia. And "the merchants of Tarshish," or "the traders on the sea," the rendering of the Chaldee, as bishop Newcome tells us, what are these merchants, but the British? As to the "young lions," what are they but the lions of England borne aloft in her standard? And as to the expostulation contained in this verse, what can come nearer to it than Lord Clarendon in the house of Lords, that Russia wanted Walachia, Moldavia, Constantinople, and that here lay the true motive of her onslaught.

IV. The HELPERS of Turkey.

These we find v. 5, 6. Take Persia in a wide sense, for the ancient Persian empire, extending "from India even to Ethiopia," and you include

Asia Minor, or the modern Turkey in Asia. Ethiopia is Egypt. Libya includes the new French colony of Algeria. These all help in this great conflict. But the bands of Gomer are the great helpers. And what are these? Why Gomer is the ancestor both of England and of France. What further exposition is needed?

V. The CONFLICT.

This is to be beyond measure awful. We have seen only skirmishing compared with what is to come. Listen to our prophet, v. 19, 20. Sir Charles Napier, when about to take charge of the Baltic fleet intimated the solemnity of the position in which he felt himself placed. All that we know about the movements of the belligerent powers, and about the position of the European powers who as yet stand aloof from the conflict, leads us to look for nothing but "terrible things in righteousness."

VI. The RESULT.

Gog shall be utterly overthrown, v. 4. ch. 39. 2-4. Where? In "the valley of the passengers on the east of the sea." And where is this? There is the great valley down which flow the Don and Volga, down which Russia marches her troops to the scene of the present conflict, the grand passage way of Russia—EASTWARD of the Black Sea. Driven back from the Danube, Russia may retreat to this valley; there make her final stand, and sustain her

decisive defeat. And then may be fulfilled the prophecy of ch. 39. 11-20. The consequence will be, not that Russia shall be dismembered, but that she shall be made to disgorge the prey of former years, and be reduced within much smaller limits than she now occupies. Does ch. 39, 2, point to this? Thus Israel shall be delivered, and Christian Missions to the East be relieved from the dread of Russian intrigues, and Russian violence. If the Jews are indeed to be restored to Palestine, may not their pathway be thus opened? What means ch. 39, 23-29? And may we not thus be brought, not only by the course of time, but by the progress of events, nearer than ever to the bringing in of the remnant of the Jews with the fulness of the Gentiles?

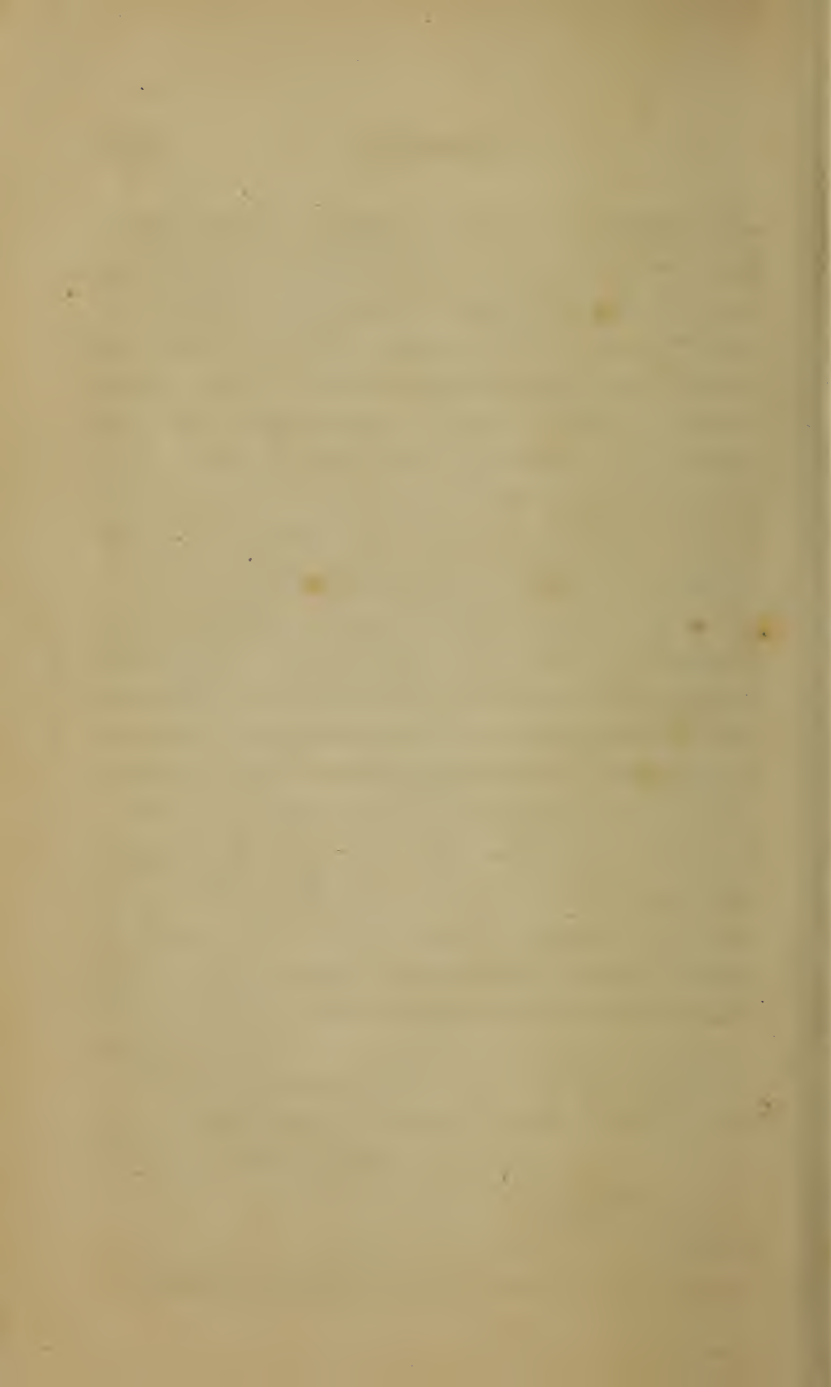
Such in effect are the speculations of brother Wilson. He may give them to us in a permanent form. Meanwhile you have here a bird's-eye view of them. He does not mean to dogmatize; he only presents his thoughts for the reflections of others. Time will very soon test the soundness of his expositions.

Need I now ask pardon? I think not, though I have written at much greater length than I dreamt of doing when I began my epistle.

Very truly yours,

J. DAVIS.

Yarmouth, April 15, 1854.

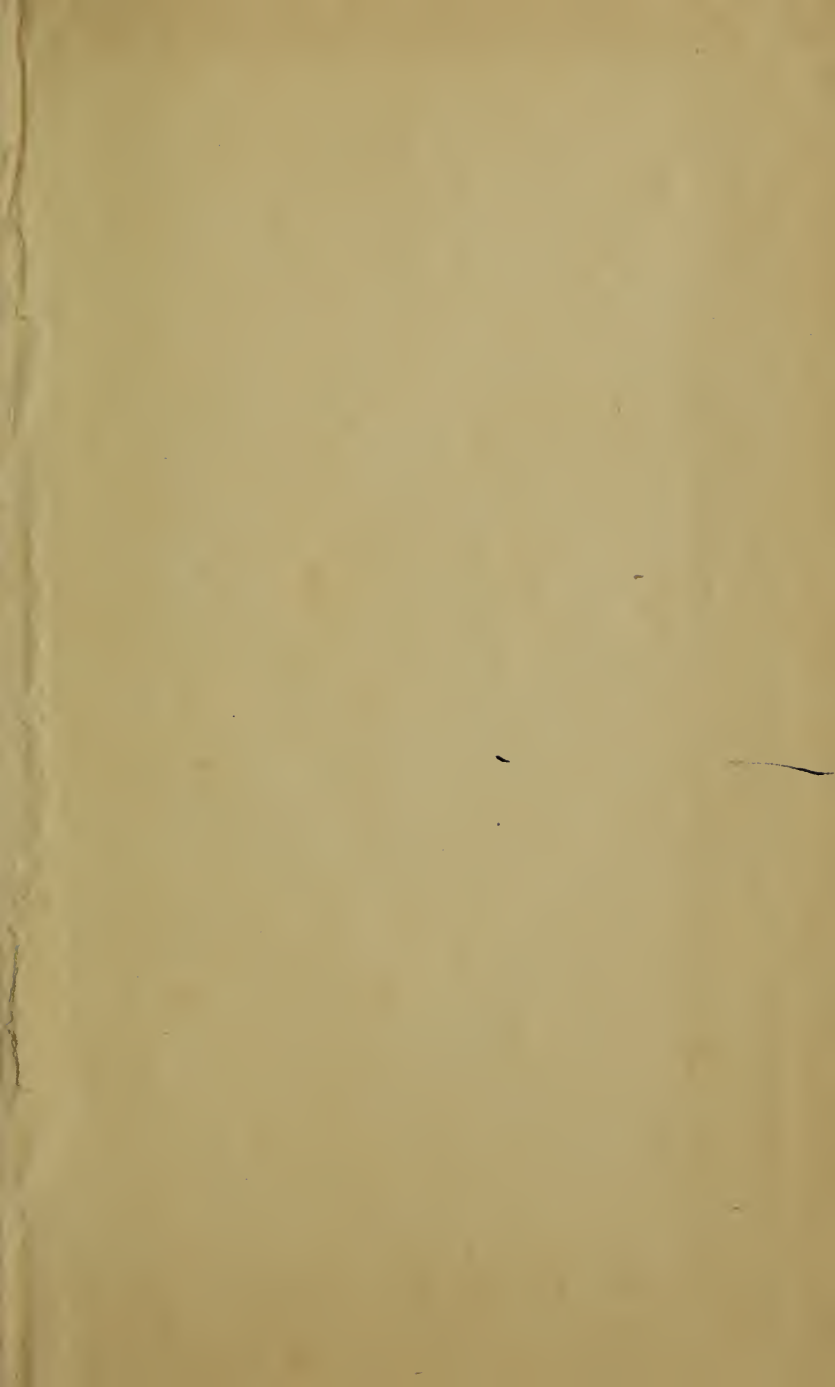


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